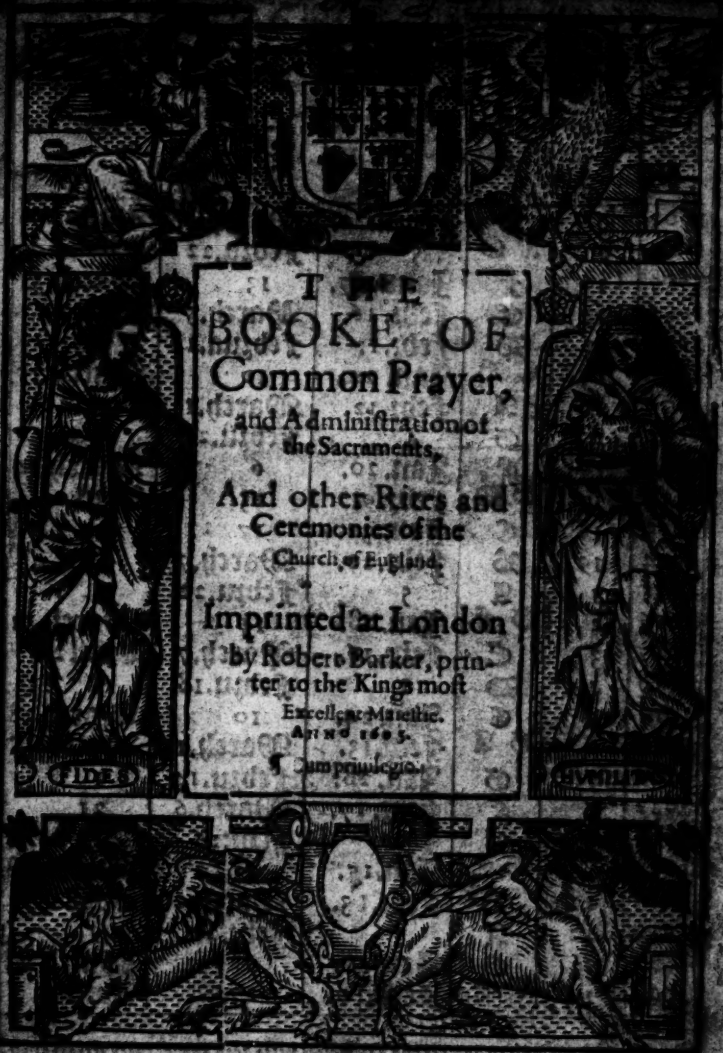

THE
BOOKE OF
Common Prayer,
and Administration of
the Sacraments,
And other Rites and
Ceremonies of the
Church of England.
Imprinted at London
by Robert Barker, prin-
ter to the Kings most
Excellent Maiestie.
Anno 1603.
Cum privilegio.

The yeere of our Lord.	The Golden number.	Dominicall letter.	Septuages.	Ashwednesday the first day of Lent.	Easter day.
1603	8	B	Febru. 20.	March. 9.	April 24
1604	9	A G	5	Febru. 22	8
1605	10	F	Janu. 27.	13	March 31
1606	11	E	Febr. 16.	March. 5	April 20
1607	12	D	Febr. 1.	Februa. 18	5
1608	13	C B	Jan. 24.	10	March 27
1609	14	A	Febr. 12.	March. 1	April 16
1610	15	G	4	Febru. 22	8
1611	16	F	Jan. 20.	6	March 24
1612	17	E D	Febr. 9.	25	April 12
1613	18	C	Jan. 31.	17	4
1614	19	B	Febr. 20.	March. 9	24
1615	1	A	5	Febru. 22	9
1616	2	G F	Jan. 28.	14	March 31
1617	3	E	Febr. 16.	March. 7	April 20
1618	4	D	1	Febru. 18	5
1619	5	C	Jan. 24.	10	March 28
1620	6	B A	Febr. 13.	March. 1	April 16
1621	7	G	Jan. 28.	Febru. 14	1
1622	8	F	Febr. 17.	March. 6	21
1623	9	E	9	Febr. 26	13
1624	10	D C	Jan. 25.	11	March 28
1625	11	B	Febr. 13.	March. 2	April 17
1626	12	A	5	Febr. 22	9
1627	13	G	Jan. 21.	7	March 25
1628	14	F E	Febr. 10.	27.	April 13.

Note that the Golden number and Dominical letter doth change every yeere the first day of January. Note also that the yeere of our Lord beginneth the xxv. day of March, the same day supposed to bee the first day upon which the world was created, and the day when Christ was conceived in the wombe of the Virgine.

¶ Ianuary hath xxxj. dayes.

					Sun riseth		Sun setteth		houre		8.mi.34		4.mi.26		Morning prayer.		i. Lesson		ii. Lesson		Euening prayer.		i. Lesson		ii. Lesson
Psalmes.																								
i	A	Kalend.		Circucision	Gen. xvii		Rom. 2.		Deut. x.		Colos. ii.	
ii	b	iiii	No.				Gene. i.		Matth. i.		Gene. ii.		Rom. i.	
iii	c	iii	No.				iii		ii		iiii		ii	
iiii	d	Prid.	No.				v		iii		vi		iii	
v	e	Nonas.					vii		iiii		viii		iiii	
vi	f	viii	Id.	Epiphanie.			Esai ix.		Luke iii.		Esa. xlix.		John 2.	
vii	g	vii	Id.				Gene. ix.		Matth. v.		Gen. xii.		Rom. v.	
viii	A	vi	Id.	Lucian.			xiii		vi		xiiii		vi	
ix	b	v	Id.				xv		vii		xvi		vii	
x	c	iiii	Id.				xvii		viii		xviii		viii	
xi	d	iii	Id.				xix		ix		xx		ix	
xii	e	Prid.	Id.	Sol in Aqua.			xxi		x		xxii		x	
xiii	f	Idus.		Hillarie.			xxiii		xi		xxiiii		xi	
xiiii	g	xix	kl.	Febzuarii.			xxv		xii		xxvi		xii	
xv	A	xviii	kl.				xxvii		xiii		xxviii		xiii	
xvi	b	xvii	kl.				xxix		xiiii		xxx		xiiii	
xvii	c	xvi	kl.				xxxi		xv		xxxii		xv	
xviii	d	xv	kl.	Prisca.			xxxiii		xvi		xxxiiii		xvi	
xix	e	xiiii	kl.				xxxv		xvii		xxxvii		1. Cor. i.	
xx	f	xiii	kl.	Fabian.			xxxviii		xviii		xxxix		ii	
xxi	g	xii	kl.	Agnes.			xl		xix		xli		iii	
xxii	A	xi	kl.	Vincent.			xlii		xx		xliii		iiii	
xxiii	b	x	kl.				xliii		xxi		xlv		v	
xxiiii	c	ix	kl.				xlvi		xxii		xlvii		vi	
xxv	d	viii	kl.	Conu. Paul			Wisd. v.		Act. xxii.		Wisd. vi.		Acts. 26.	
xxvi	e	vii	kl.				Gen. 48.		Matth. 23		Gen. 49		i. Cor. 7.	
xxvii	f	vi	kl.				l		xxiiii		Exod. i.		viii	
xxviii	g	v	kl.				Exod. ii.		xxv		iii		ix	
xxix	A	iiii	kl.				iiii		xxvi		v		x	
xxx	b	iii	kl.				vii		xxvii		viii		xi	
xxxi	c	Prid.	kl.				ix		xxviii		x		xii	

February hath xxviij. dayes.

						Sunne riseth / Sunne falleth	8.mi. 34 / 4.mi. 26	Houres	Morning prayer. i. Lesson.	ii. Lesson.	Euening prayer. i. Lesson.	ii. Lesson.
									Psalmes.			
i	f	Kalend.		Fast.			Exod. xi.	Marke i.	Exod. xii.	i. Cor. xiii
ii	e	iiii	No.	Pur. of Ma.			Wisd. ix.	ii	Wisd. xii	xiiii
iii	d	iii	No.	Blasii.			Exod. xiii.	iii	Exo. xiiii.	xv
iiii	c	Prid.	No.				xv	iiii	xvi	xvi
v	b	Nonas.		Agathe.			xvii	v	xviii	i. Coz. i.
vi	a	viii	Id.				xix	vi	xx	ii
vii	g	vii	Id.				xxi	vii	xxii	iii
viii	f	vi	Id.				xxiii	viii	xxiiii	iiii
ix	e	v	Id.				xxiiii	ix	xxv	v
x	d	iiii	Id.				xxv	x	Leu. 18.	vi
xi	c	iii	Id.				Leuit. xix.	xi	xx	vii
xii	b	Prid.	Id.	Sol in Pis.			xxvi	xii	Num. xi.	viii
xiii	A	Idus.		Parch.			Num. xii.	xiii	viii	ix
xiiii	g	xvi	kl.	Valentine.			xiii	xiiii	xvi	x
xv	f	xv	kl.				xvii	xv	xx	xi
xvi	e	xiiii	kl.				xxi	xvi	xxii	xii
xvii	d	xiii	kl.				xxiii	Luk. vii.	xxiiii	xiii
xviii	c	xii	kl.				xxv	vi. i.	xxvii	Galat. i.
xix	b	xi	kl.				xxvi	ii.	xxxi	ii
xx	A	x	kl.				xxvii	iii	xxxv	iii
xxi	g	ix	kl.				xxviii	iiii	Deut. i.	iiii
xxii	f	viii	kl.				Deut. ii.	v	iii	v
xxiii	e	vii	kl.				iiii	vi	ii	vi
xxiiii	d	vi	kl.	Fast.			Wisd. xiv.	vii	Eccles. ii.	Ephes. i.
xxv	c	v	kl.	S. Matthias			Deut. vi.	viii	Deut. vii.	ii
xxvi	b	iiii	kl.				viii	ix	x	iii
xxvii	A	iii	kl.				x	x	xi	iiii
xxviii	g	Prid.	kl.				xii	xi	xv	v

						Morning prayer.		Euening prayer.	
Sun riseth		6. mi.	Moon	Mat.	i. Lesson.	ii. Lesson	i. Lesson.	ii. Lesson
Sun falleth	houre	5. mi.						
Psalmes.									
rxx	b	Kalend.	Dauid.	Deut. xvi.	Luk. xii.	Deut. xvii	Eph. vi.
i	c	vi. No.	Cedde.	xviii	xiii	xix	Phili. i.
ii	d	v. No.		xx	xiiii	xxi	ii
iii	e	iiii. No.		xxii	xv	xxiiii	iii
iiii	f	iii No.		xxv	xvi	xxvi	iiii
v	g	Prid. No.		xxvii	xvii	xxviii	Colol. i.
vi	A	Nonas.	Perpetua.	xxix	xviii	xxx	ii
vii	b	viii Id.		xxxi	xix	xxxii	iii
viii	c	vii Id.		xxxiii	xx	xxxiiii	iiii
ix	d	vi Id.		Iosu. i.	xxi	Iosu. ii.	i. Thes. i.
x	e	v Id.	Equinoct.	iii	xxii	iiii	ii
xi	f	iiii Id.	Gregory.	v	xxiii	vi	iii
xii	g	iii Id.	Colinariet.	vii	xxiiii	viii	iiii
xiii	A	Prid. Id.		ix	John i.	x	v
xiiii	b	Idus		xxiii	ii	xxiiii	ii. Thes. i.
xv	c	xvii kl.	Aprilis.	Iudg. i.	iii	Iudg. ii.	ii
xvi	d	xvi kl.		iii	iiii	iiii	iii
xvii	e	xv kl.	Edward.	v	v	vi	i. Tim. i.
xviii	f	xiiii kl.		vii	vi	viii	ii. iii
xix	g	xiii kl.		ix	vii	x	iiii
xx	A	xii kl.	Benedict.	xi	viii	xii	v
xxi	b	xi kl.		xiii	ix	xiiii	vi
xxii	c	x kl.		xv	x	xvi	ii. Tim. i.
xxiii	d	ix kl.		xvii	xi	xviii	ii
xxiiii	e	viii kl.	n. R. Ia.	Eccle. ii.	xii	Eccl. iii	iii
xxv	f	vii kl.	an. of Mar.	Iudg. xix.	xiii	Iudg. xx.	iiii
xxvi	g	vi kl.		xxi	xiiii	Ruth. i.	Titus. i.
xxvii	A	v kl.		Ruth. ii.	xv	iii	ii. iii.
xxviii	b	iiii kl.		iiii	xvi	i. Sam. i.	Philem. i.
xxix	c	iii kl.		i. Sam. ii.	xvii	iii	Heb. i.
xxx	d	Prid. kl.		viii	xviii	v	ii

April hath xxx. dayes.

Sun { riseth / falleth } { 5.mi.1. / houre / 6.mi.45. }

Morning prayer. i. Lesson. ii. Lesson.

Euening prayer. i. Lesson. ii. Lesson.

Psalmes.

i	g	Kalend.					i.Kin. vi.	Iohn xix	i. Kin. vii.	Heb. iii
ii	A	iiii	No.				viii	xx	ix	iiii
iii	b	iii	No.	Richard.			x	xxi	xi	v
iiii	c	Prid.	No.	Ambrof.			xii	Act. i.	xiii	vi
v	d	Nonas.					xiiii	ii	xv	vii
vi	e	viii	Ia.				xvi	iii	xvii	viii
vii	f	vii	Ia.				xvii	iiii	xix	ix
viii	g	vi	Ia.				xx	v	xxi	x
ix	A	v	Ia.				xxi	vi	xxiii	xi
x	b	iiii	Ia.				xxiiii	vii	xxv	xii
xi	c	iii	Ia.	Sol in Taur.			xxvi	viii	xxvii	xiii
xii	d	Prid.	Ia.				xxviii	ix	xxix	Iam. i.
xiii	e	Idus.					xxx	x	xxxi	ii
xiiii	f	xviii	kl	Phil.			ii. kin. i.	xi	ii. kin. ii.	iii
xv	g	xvii	kl.				iii	xii	iiii	iiii
xvi	A	xvi	kl.				v	xiii	vi	v
xvii	b	xv	kl.				vii	xiiii	viii	i. Pet. i.
xviii	c	xiiii	kl.				ix	xv	x	ii
xix	d	xiii	kl.	Alpheg.			xi	xvi	xii	iii
xx	e	xii	kl.				xiii	xvii	xiiii	iiii
xxi	f	xi	kl.				xv	xviii	xvi	v
xxii	g	x	kl.				xvii	xix	xviii	ii. Pet. i.
xxiii	A	ix	kl.	S. George.			xix	xx	xx	ii
xxiiii	b	viii	kl.				xxi	xxi	xxii	iii
xxv	c	vii	kl.	Mar. Euang			Eccl. iiii.	xxii	Eccl. v.	i. Iohn i.
xxvi	d	vi	kl.				ii. kin. 23	xxiii	ii. kin. 24	ii.
xxvii	e	v	kl.				iii. kin. i.	xxiiii	ii. kin. ii.	iii
xxviii	f	iiii	kl.				iii	xxv	iiii	iiii
xxix	g	iii	kl.				v	xxvi	vi	v
xxx	A	Prid.	kl.				vii	xxvii	viii	ii. iii. Iob.

May hath xxxj. dayes.

Sunne { ariseth / kalleth } houre { 4.mi.36 / 7.mi.24 }

Psalmes.				Morning prayer. i. Lesson.	Morning prayer. ii. Lesson.	Evening prayer. i. Lesson.	Evening prayer. ii. Lesson.
i	b	Kalend.	Phil. & Iac.	Eccle. 7.	Act. viii,	Eccle. ix.	Jude i.
ii	c	vi. No.		3. kin. ix.	xxviii	3. kin. x.	Rom. i.
iii	d	v. No.	Inuentiō of	xi	Matth. i.	xii	ii
iiii	e	iiii No.	the crosse.	xiii	ii	xiiii	iii
v	f	iii No.		xv	iii	xvi	iiii
vi	g	Prid. No.	John Port.	xvii	iiii	xviii	v
vii	A	Nonas.		xix	v	xx	vi
viii	b	viii Ja.		xxi	vi	xxii	vii
ix	c	vii Ja.		4. king. i.	vii	4. king. ii.	viii
x	d	vi Ja.		iii	viii	iiii	ix
xi	e	v Ja.		v	ix	vi	x
xii	f	iiii Ja.	Sol in Gem.	vii	x	viii	xi
xiii	g	iii Ja.		ix	xi	x	xii
xiiii	A	Prid. Ja.		xi	xii	xiii	xiiii
xv	b	Idus.		xiii	xiii	xiiii	xv
xvi	c	xvii kl.	Iunii	xv	xiiii	xvi	xvi
xvii	d	xvi kl.		xvii	xv	xviii	i. Cor. i.
xviii	e	xv kl.		xix	xvi	xx	ii
xix	f	xiiii kl.	Dunstan.	xxi	xvii	xxii	iii
xx	g	xiii kl.		xxiii	xviii	xxiiii	iiii
xxi	A	xii kl.		xxv	xix	i. Esd. ii.	v
xxii	b	xi kl.		i. Esd. iii	xx	viii	vi
xxiii	c	x kl.		v	xxi	vi	vii
xxiiii	d	ix kl.		vii	xxii	x	viii
xxv	e	viii kl.		ii. Esd. i.	xxiii	ii. Esd. ii.	ix
xxvi	f	vii kl.	Augustin.	iiii	xxiiii	v	x
xxvii	g	vi kl.		vi	xxv	viii	xi
xxviii	A	v kl.		ix	xxvi	x	xii
xxix	b	iiii kl.		xii	xxvii	Hest. i.	xiii
xxx	c	iii kl.		Hest. ii.	xxviii	iii	xiiii
xxxi	d	Prid. kl.		viii	Marke i.	v	xiiii

☞ Iune hath xxx. dayes.

Sun { riseth / calleth } { houre 3. mi. 34 / houre 8. mi. 26 }

Pſalmes.		Kalend.		Morning prayer. i. Lesson.	Morning prayer. ii. Lesson.	Euening prayer. i. Lesson.	Euening prayer. ii. Lesson.
i	e	iiii No.		Hester.6.	Mark.ii.	Hest.vii.	i.Cor.xv.
ii	f	iii No.	Nichomede.	viii	iii	ix	xvi
iii	g	Pꝛid. No.		Job i.	iiii	Job ii.	ii.Cor.i.
iiii	a	Nonas.		iii	v	iiii	ii
v	b		Bonifac.	v	vi	vi	iii
vi	c	viii Id.		vii	vii	viii	iiii
vii	d	vii Id.		ix	viii	x	v
viii	e	vi Id.		xi	ix	xii	vi
ix	f	v Id.		xiii	x	xiiii	vii
x	g	iiii Id.		xv	xi	xvi	viii
xi	A	iii Id.	Barnab.apo	Eccle.x.	Act.xiiii	Eccl.xii	Act.xv.
xii	b	Pꝛid. Id.	Sol in Canc.	Job.27	Mar. xi.	Job xix	i.Cor.ix.
xiii	c	Idus.	Solstit.æsti.	xx (28	xiii	xxi	x
xiiii	d	xviii kl.	Julii	xxii	xiiii	xxiii	xi
xv	e	xvii kl.		xxiiii.xxv.	xv	26,27.	xii
xvi	f	xvi kl.		xxviii	xvi	xxix	xiii
xvii	g	xv kl.		xxx	Luke i.	xxxi	Gala. i.
xviii	A	xiiii kl.		xxxii	ii	xxxiii	ii
xix	b	xiii kl.	Na. of K. Ia.	xxxiiii	iii	xxxv	iii
xx	c	xii kl.	Edward.	xxxvi	iiii.	xxxvii	iiii
xxi	d	xi kl.		xxxviii	v	xxxix	v
xxii	e	x kl.		xl	vi	xli	vi
xxiii	f	ix kl.	Fast.	xlii	vii	Pꝛou.i.	Ephe.i.
xxiiii	g	viii kl.	John Baptist	Mala.iii.	Mat.iii.	Mala.4.	Mat. 14.
xxv	A	vii kl.		Pꝛou.ii.	Luk.viii	Pꝛou.iii.	Ephe. ii.
xxvi	b	vi kl.		iiii	ix	v	iii
xxvii	c	v kl.		vi	x	vii	iiii
xxviii	d	iiii kl.	Fast.	viii	xi	ix	v
xxix	e	iii kl.	S. Pet. Apo.	Eccle.xv	Act.iii.	Eccl.xix	Act.iiii.
xxx	f	Pꝛid. kl.		Pꝛou.x.	Luk.xii.	Pꝛou.xi.	Ephe.vi

Iuly hath xxxj. dayes.

Sun { riseth / falleth } houre { 4.mi.18 / 7.mi.42 }

				Morning prayer. i. Lesson.	Morning prayer. ii. Lesson.	Euening prayer. i. Lesson.	Euening prayer. ii. Lesson.
i	g	Kalend.	Uill. of Pa.	Prou. xii.	Luk. xiii.	Prou. xiii	Phil. i.
ii	a	vi	No.	xiiii	xiiii	xv	ii
iii	b	v	No. Martin.	xvi	xv	xvii	iii
iiii	c	iiii	No.	xviii	xvi	xix	iiii
v	d	iii	No.	xx	xvii	xxi	Ololl. i.
vi	e	Prid	No. Dog dayes	xxii	xviii	xxiii	ii
vii	f	Nonas.	beginne.	xxiiii	xix	xxv	iii
viii	g	viii	Id.	xxvi	xx	xxvii	iii
ix	a	vii	Id.	xxviii	xxi	xxix	i. Thell. i.
x	b	vi	Id.	xxxi	xxii	Eccles. i.	ii
xi	c	v	Id.	Eccle. ii.	xxiii	iii	iii
xii	d	iiii	Id. Sol in Leo.	iiii	xxiiii	v	iiii
xiii	e	iii	Id.	vi	John i.	vii	v
xiiii	f	Prid.	Id.	viii	ii	ix	ii. Thel. i.
xv	g	Idus.	Swithun.	x	iii	xi	ii
xvi	a	xvii	kl. August.	xii	iiii	Iere. i.	iii
xvii	b	xvi	kl.	Iere. ii.	v	iii	i. Tim. i.
xviii	c	xv	kl.	iiii.	vi	v	ii. iii.
xix	d	xiiii	kl.	vi	vii	vii	iii
xx	e	xiii	kl. Margaret.	viii	viii	ix	v
xxi	f	xii	kl.	x	ix	xi	vi
xxii	g	xi	kl. Magdalen.	xii	x	xiii	ii. Tim. i.
xxiii	a	x	kl.	xiiii	xi	xv	ii
xxiiii	b	ix	kl. Fast.	xvi	xii	xvii	iii
xxv	c	viii	kl. Iames Apo.	Eccl. xi.	xiii	Eccl. ix.	iiii
xxvi	d	vii	kl. Anna.	Ier. xviii.	xiiii	Iere. xix.	Titus i.
xxvii	e	vi	kl.	xx	xv	xxi	ii. iii.
xxviii	f	v	kl.	xxii	xvi	xxiii	Phile. i.
xxix	g	iiii	kl.	xxiiii	xvii	xxv	Hebre. i.
xxx	a	iii	kl.	xxvi	xviii	xxvii	ii
xxi	b	Prid.	kl.	xxviii	xix	xxix	iii

Auguſt hath xxxj. dayes.

Sun { riſeth / ſetteth } houre { 4.mi.34 / 7.mi.26 }

Pſalmes.				Morning prayer. i. Leſſon.	ii. Leſſon.	i. Leſſon.	Euening prayer. ii. Leſſon.
i	c	Kalend.	Lammas.	Jere.xxx.	Iohn.xx.	Jere.xxxi.	Ebr. iiii.
ii	d	iiii No.		xxxii	xxi	xxxiii	b
iii	e	iii No.		xxxiiii	Act.i.	xxxv	bi
iiii	f	Pridie No.		xxxvi	ii	xxxvii	bii
v	g	Nonas.		xxxviii	iii	xxxix	biii
vi	A	viii Id.	Transfigur.	xl	iiii	xli	ix
vii	b	vii Id.	Name of Ie.	xlii	v	xliii	x
viii	c	vi Id.		xliiii	vi	xlv. xlvi.	xi
ix	d	v Id.		xlvii	vii	xlviii	xii
x	e	iiii Id.	Laurence.	xlix	viii	l	xiii
xi	f	iii Id.		li	ix	lii	Iames
xii	g	Pridie Id.	Sol in Virg.	Lamen.i.	x	Lamen.ii.	ii
xiii	A	Idus.		iii	xi	iiii	iii
xiiii	b	xix kl.	Septembris	v	xii	Ezech.ii.	iiii
xv	c	xviii kl.		Ezek.iii.	vi	vi	v
xvi	d	xvii kl.		vii	xiii	xiii	i.Pet.i.
xvii	e	xvi kl.		viii	xiiii	xvii	ii
xviii	f	xv kl.		xxxiii	xv	xviii	iii
xix	g	xiiii kl.		Dan.i.	xvi	xxxiiii	iiii
xx	A	xiii kl.		iii	xvii	Dan.ii.	v
xxi	b	xii kl.		v	xviii	iiii	ii.Pet.i.
xxii	c	xi kl.		vii	xix	vi	ii
xxiii	d	x kl.	Fast.	ix	xx	viii	iii
xxiiii	e	ix kl.	Barth. Apo	Eccl.xxv.	xxi	x	i. Iohn. i.
xxv	f	viii kl.		Dan.xi.	xxii	Eccle. 29.	ii
xxvi	g	vii kl.			xxiii	Dan.xii.	iii
xxvii	A	vi kl.		Hoſe.i.	xxiiii	Prou.30.	iiii
xxviii	b	v kl.	Augustin.	iiii	xxv	Hoſe.2.3.	v
xxix	c	iiii kl.	Behead of	vii	xxvi	v. vi.	vii
xxx	d	iii kl.	Iohn.	ix	xxvii	vii	2.3. Iohn
xxxi	e	Pridie kl.		xi	xxviii	x	Iude.i.
					Matth.i.	xii	Rom.i.

Note, that the 13. of Daniel, touching the Hiſtory of Suſanna, is to be read vntill theſe words: *And King Aſtyages, &c.*

September hath xxx. dayes.

Sun { riseth / falleth } houre { 5.mi.36 / 6.mi.24 }

Psalmes.				Morning prayer. i. Lesson.	Morning prayer. ii. Lesson.	Euening prayer. i. Lesson.	Euening prayer. ii. Lesson.
i	f	Kalend.	Giles.	Hose xiii.	Mat. ii.	Hose. xiiii.	Rom. ii.
ii	g	iiii No.		Joel i.	iii	Joel ii.	iii
iii	A	iii No.		iii	iiii	Amos i.	iiii
iiii	b	Pyd. No.		Amos ii.	v	iii	v
v	c	Nonas.	Dog dayes	iiii	vi	v	vi
vi	d	viii Id.	end.	vi	vii	vii	vii
vii	e	vii Id.	Enurc. bish.	viii	viii	ix	viii
viii	f	vi Id.	Mat. of Ma.	Abdi i.	ix	Jonas i.	ix
ix	g	v Id.		Jon. ii. iii.	x	iiii	x
x	A	iiii Id.		Miche. i.	xi	Mich. ii.	xi
xi	b	iii Id.		iii	xii	iiii	xii
xii	c	Pyd. Id.	Sol in Libr	v	xiii	vi	xiii
xiii	d	Idus.		vii	xiiii	Naum. i.	xiiii
xiiii	e	xviii kl.	Holy Trosse.	Naum. ii.	xv	iii	xv
xv	f	xvii kl.	Aequinoct.	Abac. i.	xvi	Abak. ii.	xvi
xvi	g	xvi kl.	Autumnale	iii	xvii	Zeph. i.	i. Cor. i.
xvii	A	xv kl.	Lambert.	Soph. ii.	xviii	iii	ii
xviii	b	xiiii kl.		Agge. i.	xix	Agge. ii.	iii
xix	c	xiii kl.		Zach. i.	xx	Zach. 2. 3.	iiii
xx	d	xii kl.	Fall	iiii. v.	xxi	vi	v
xxi	e	xi kl.	S. Matthew	Eccle. 35	xxii	Eccle. 38.	vi
xxii	f	x kl.		Zach. 7.	xxiii	Zach. viii.	vii
xxiii	g	ix kl.		ix	xxiiii	x	viii
xxiiii	A	viii kl.		xi	xxv	xii	ix
xxv	b	vii kl.		xiii	xxvi	xiiii	x
xxvi	c	vi kl.	Cyprian.	Mal. i.	xxvii	Mala. ii.	xi
xxvii	d	v kl.		iii	xxviii	iiii	xii
xxviii	e	iiii kl.		Tob. i.	Mark. i.	Tob. ii.	xiii
xxix	f	iii kl.	S. Michael.	Eccle. 39	ii	Eccl. 44.	xiiii
xxx	g	Pyd. kl.	Jerome.	Tob. iii.	iiii	Tob. iiii.	xv

Sun	riseth / falleth	houre	6.mi.35. / 5.mi.25.						
Psalmes.					Morning prayer. i. Lesson.	Morning prayer. ii. Lesson.	Euening prayer. i. Lesson.	Euening prayer. ii. Lesson.	
i	a	Kalend.	Remige.	☞	Mark.xiiii	Ios.20.	i.Cor.16.		
ii	b	vi No.		vii	v	Ios.22.	ii.Cor.i.		
iii	c	v No.		ix	vi	x	ii		
iiii	d	iiii No.		xi	vii	xii	iii		
v	e	iii No.		xiii	viii	xiiii	iiii		
vi	f	Pridie No.	Faith.	Iudith.i.	ix	Iudith.ii.	v		
vii	g	Nonas.		iii	x	iii	vi		
viii	a	viii. Id.		v	xi	vi	vii		
ix	b	vii. Id.	Dennis.	vii	xii	viii	viii		
x	c	vi. Id.		ix	xiii	x	ix		
xi	d	v. Id.		xi	xiiii	xii	x		
xii	e	iiii. Id.	Sol in Scorp.	xiii	xv	xiiii	xi		
xiii	f	iii. Id.	Edward.	xv.	xvi	xvi	xii		
xiiii	g	Pridie Id.		Wisd.i.	Luk.vi.i.	Wisd.ii.	xiii		
xv	a	Idus.		iii	vi.i.	iiii	Galat.i.		
xvi	b	xvii kl.	Nouemb.	v	ii	vi	ii		
xvii	c	xvi kl.	Ethelyned.	vii	iii	viii	iii		
xviii	d	xv kl.	Luke Euan.	Eccl.ii.	iiii	Iob i.	iiii		
xix	e	xiiii kl.		Wisd.ix.	v	Wisd.x.	v		
xx	f	xiii kl.		xi	vi	xii	vi		
xxi	g	xii kl.		xiii	vii	xiiii	Ephes.i.		
xxii	a	xi kl.		xv	viii	xvi	ii		
xxiii	b	x kl.		xvii	ix	xviii	iii		
xxiiii	c	ix kl.		xix	x	Eccl.v.i.	iiii		
xxv	d	viii kl.	Crispine.	Eccl.ii.	xi	iii	v		
xxvi	e	vii kl.		iiii	xii	v	vi		
xxvii	f	vi kl.	Fast.	vi	xiii	vii	Phil.i.		
xxviii	g	v kl.	Sim. & Iude	Iob 24.25	xiiii	Iob 42.	ii		
xxix	a	iiii kl.		Eccl.viii	xv	Eccl.ix.	iii		
xxx	b	iii kl.		x	xvi	xi	iiii		
xxxi	c	Pridie kl.	Fast.	xii	xvii	xiii	Colos.i.		

☞ Note that the 6. of Exodus is to be read the first of October at Morning Prayer, vnto these words, *These be the heads, &c.*

November hath xxx. dayes.

Sun { riseth / falleth } houre { 8.mi.12. / 3.mi.48. }

					Morning prayer.			Euening prayer.	
Psalmes.					1. Lesson.	Ch. Lesson.		1. Lesson.	Ch. Lesson.
i	d	Kalend.	All Saints.		Wisd. iii.	Heb. xi. xii.	Wisd. v.		Apoc. 19
ii	e	iiii No.			Ecc. 14.	Luk. xviii	Eccl. xv.		Colos. ii.
iii	f	iii No.			xvi	xix	xvii		iii
iiii	g	Prid. No.			xviii	xx	xix		iiii
v	A	Nonas.			xx	xxi	xxi		i. Thes. i.
vi	b	viii Id.	Leonard.		xxii	xxii	xxiii		ii
vii	c	vii Id.			xxiiii	xxiii	xxv		iii
viii	d	vi Id.			xxvii	xxiiii	xxviii		iiii
ix	e	v Id.			xxix	John. i.	xxx		v
x	f	iiii Id.			xxxi	ii	xxxii		ii. Thes. i.
xi	g	iii Id.	S. Martin.		xxxiii	iii	xxxiiii		ii
xii	A	Prid. Id.	Sol in Sagit.		xxxv	iiii	xxxvi		iii
xiii	b	Idus.	Brice.		xxxvii	v	xxxviii		i. Tim. i.
xiiii	c	xviii kl.	Decembris.		xxxix	vi	xl		ii. iii.
xv	d	xvii kl.	Machut.		xli	vii	xlii		iiii
xvi	e	xvi kl.			xliii	viii	xliiii		v
xvii	f	xv kl.	Hugh bish.		xlv	ix	xlvi		vi
xviii	g	xiiii kl.			xlvii	x	xlviii		ii. Tim. i.
xix	A	xiii kl.			xlix	xi	l		ii
xx	b	xii kl.	Edmũd kin.		li	xii	Baruc. i.		iii
xxi	c	xi kl.			Baruc. ii.	xiii	iii		iiii
xxii	d	x kl.	Cicilie.		iiii	xiiii	v		Titus i.
xxiii	e	ix kl.	Clement.		vi	xv	Isa. i.		ii. iii.
xxiiii	f	viii kl.			Isai. ii.	xvi	iii		Phile. i.
xxv	g	vii kl.	Katherin.		iiii	xvii	v		Hebr. i.
xxvi	A	vi kl.			vi	xviii	vii		ii
xxvii	b	v kl.			vii	xix	ix		iii
xxviii	c	iiii kl.			x	xx	xi		iiii
xxix	d	iii kl.	Fast.		xii	xxi	xiii		v
xxx	e	Prid. kl.	Andrew Ap.		Prou. xx.	Actes i.	Prou. xxi.		vi

☞ Note that the beginning of the xxvi. Chapter of Ecclesiasticus (vnto) But when one is, &c. must be read with the xxv. Chapter.

☞ Note that the xlvi. Chap of Ecclesiasticus is to be read vnto these words, After this he rose, &c.

December hath xxxj. dayes.

Sun { riseth / falleth } houre { 8.mi.12 / 3.mi.48 }

Pſalmes.					Morning prayer. i. Lection.	Morning prayer. ii. Lection.	Euening prayer. i. Lection.	Euening prayer. ii. Lection.
i	f	Kalend.			Eſa.xliii.	Act.ii.	Eſa. 15.	Heb. 7.
ii	g	iii Non.			xvi	iii	xvii	viii
iii	A	iii Non.			xviii	iiii	xix	ix
iiii	b	Prid. Non.			xx.xxi	v	xxii	x
v	c	Nonas.			xxiii	vi	xxiiii	xi
vi	d	viii	Non.	Nicho. bish.	xxv	vi.vii	xxvi	xii
vii	e	vii	Non.		xxvii	vi.viii	xxviii	xiii
viii	f	vi	Non.	Con. of Pa.	xxix	viii	xxx	James. i.
ix	g	v	Non.		xxxi	ix	xxxii	ii.
x	A	iiii	Non.		xxxiii	x	xxxiiii	iii
xi	b	iii	Non.		xxxv	xi	xxxvi	iiii
xii	c	Prid.	Non.	Sol in Capr.	xxvii	xii	xxxviii	v
xiii	d	Idus.		Lucie.	xxix	xiii	xl	i. Pet. i.
xiiii	e	xix	kl.	Januarii.	xli	xiiii	xlii	ii
xv	f	xviii	kl.		xliii	xv	xliiii	iii
xvi	g	xvii	kl.	O ſapientia.	xlv	xvi	xlvi	iiii
xvii	A	xvi	kl.		xlvii	xvii	xlviii	v
xviii	b	xv	kl.		xlix	xviii	l	ii. Pet. i.
xix	c	xiiii	kl.		li	xix	lii	ii
xx	d	xiii	kl.	Faſt.	liii	xx	liiii	iii
xxi	e	xii	kl.	S. Thomas.	Pſa. 23.	xxi	Pſa. 24.	i. John i.
xxii	f	xi	kl.		Eſai. lv.	xxii	Eſai. lvi.	ii
xxiii	g	x	kl.		lvii	xxiii	lviii	iii
xxiiii	A	ix	kl.	Faſt.	lix	xxiiii	lx	iiii
xxv	b	viii	kl.	Chriſtmas.	Eſai. ix.	Luke 2.	Eſa. vii.	Titus. 3.
xxvi	c	vii	kl.	S. Stephen.	Pſa. 28.	Acts. 6. 7	Eccle. 4.	Acts. 7.
xxvii	d	vi	kl.	S. Iohn.	Eccle. v	Reuel. i.	Eccle. 6.	Reue. 22.
xxviii	e	v	kl.	Innocents.	Iere. 31	Acts. 25.	Miſo. i.	i. John v.
xxix	f	iiii	kl.		Eſai. lxi.	xxvi	Eſa. lxii.	ii. John
xxx	g	iii	kl.		lxiii	xxvii	lxiii.	iii. John.
xxxi	A	Prid.	kl.	Silueſt. biſh.	lxv	xxviii	lxvi	Iude.

These to be obserued for Holy dayes, and none other.

That is to say, All Sundayes in the yeere. The dayes of the feastes of the Circumcision of our Lorde Jesus Christ. Of the Epiphanie. Of the Purification of the blessed virgin. Of S. Matthias the Apostle. Of the Annunciation of the blessed virgin. Of S. Marke the Euangelist. Of Saint Philip and Jacob the Apostles. Of the Ascension of our Lord Jesus Christ. Of the Natiuitie of S. John Baptist. Of S. Peter the Apostle. Of saint James the Apostle. Of saint Bartholomewe Apostle. Of saint Matthewe apostle. Of saint Michael the Archangel. Of saint Luke the Euangelist. Of saint Simon and Jude the Apostles. Of al Saintes. Of saint Andrew the Apostle. Of saint Thomas the Apostle. Of the Natiuitie of our Lord. Of saint Steuen the Martyr. Of saint John the Euangelist. Of the holy Innocents. Munday and Tuesday in Easter weeke, and Munday and Tuesday in Whitsun weeke.

A rule to know when the Terme beginneth and endeth.

Eight dayes before any Terme be, the Exchequer openeth for certaintie, except Trinitie Terme, which it is open but foure dayes before.

Hillarie Terme beginneth the xviii. day of Januarie, if it bee not Sunday: If it be Sunday, then the next day after, and endeth the xii. of Februarie.

Easter Terme beginneth xviii. dayes after Easter, and endeth foure dayes after the Ascension day.

Trinitie Terme beginneth the next day after Corpus Christi day, and endeth the wednesday fortnight after.

Michaelmas Terme beginneth the ix. of October, if it bee not Sunday, and endeth the xxviii. of November.



There was neuer any thing by ỹ wit of man so well deuised, or so sure established, which in cõtinuance of time hath not bin corrupted: as (among other things) it may plainly appeare by the Cõmon prayers in the Church, cõmonly called Diuine seruice. The first originall and ground whereof if a man would search out by the ancient fathers, he shal find that ỹ same was not ordeined but of a good purpose, & for a great aduãcement of godlines. For they so ordered the matter, that the whole Bible (or the greatest part therof) should be read ouer once in the yeere: intending therby, that the Clergie, and specially such as were Ministers of the congregation, should (by often reading and meditation of Gods word) be stirred vp to godlines themselues, and bee more able to exhort other by wholesome doctrine, and to conuince them that were aduersaries to the truth. And further, that the people, by dayly hearing of holy scripture read in the Church, should continually profite more and more in the knowledge of God, and be the more enflamed with the loue of his true religion. But these many yeeres passed, this godly and decent order of the auncient fathers hath beene so altered, broken, & neglected, by planting in vncertaine Stories, Legends, Responds, Verses, vaine repetitions, Commemorations, and Synodalles, that commonly when any booke of the Bible was begun, before three or foure Chapters were read out, all the rest were vnread. And in this sort, the booke of Elai was begun in Aduent, and the booke of Genesis in Septuagesima: but they were onely begun, and neuer read through. After a like sort were other bookes of holy scripture vsed. And moreouer, whereas Saint Paul would haue such language spoken to the people in the Church, as they might vnderstande and haue profite by hearing the same: the seruice in this Church of England (these many yeeres) hath bene read in Latine to the people, which they vnderstoode not: so that they haue heard with their eares onely, and their heart, spirit, and minde haue not bene edified thereby. And furthermore, notwithstanding that the ancient fathers haue deuided the Psalmes into seuen portions, whereof euery one was called a Nocturne: nowe

of

of late time a fewe of them haue beene daily saide, and oft repeated, and the rest vtterly omitted. Moreouer, the number and hardnesse of the rules called the Pie, and the manifolde chaungings of the seruice was the cause, that to turne the booke onely was so harde and intricate a matter, that many times there was more businesse to find out what should be read, then to reade it when it was found out.

These inconueniences therefore considered, here is set forth such an order, whereby the same shall be redressed. And for a readinesse in this matter, here is drawen out a Kalender for that purpose, which is plaine and easie to be vnderstanded, wherein (so much as may be) the reading of holy scriptures is so set forth, that all things shall be done in order, without breaking one piece thereof from another. For this cause bee cut off Anthemes, Responds, Inuitatories, and such like things as did breake the continuall course of the reading of the scripture. Yet because there is no remedie, but that of necessitie there must be some rules, therfore certaine rules are here set forth, which as they be fewe in number, so they be plaine and easie to bee vnderstanded. So that here you haue an order for prayer (as touching the reading of holy scripture) much agreeable to ỹ minde and purpose of the olde fathers, and a great deale more profitable and commodious then that which of late was vsed. It is more profitable, because here are left out many things, whereof some be vntrue, some vncertaine, some vaine and superstitious, and is ordeined nothing to be read, but the very pure word of God, the holy Scriptures, or that which is euidently grounded vpon the same, and that in such a language and order, as is most easie and plaine for the vnderstanding both of the readers and hearers. It is also more commodious, both for the shortnesse thereof, and for the plainenes of the order, and for that the rules be fewe and easie. Furthermore, by this order the Curates shall neede none other Bookes for their publike seruice, but this booke and the Bible. By the meanes whereof, the people shall not bee at so great charges for bookes, as in times past they haue bene.

And where heretofore there hath beene great diuersitie in saying and singing in Churches within this Realme, some following Sarisburie vse, some Hereford vse, some the vse of Bangor, some of Yorke, and some of Lyncolne: nowe from henceforth all the whole Realme shall haue but one vse. And if any will iudge this way more painefull, because that all things must be read vpon the booke, whereas before by the reason of so often repetition, they could say

many things by heart: If those men will weigh their labour, with the profit and knowledge which dayly they shall attaine by reading vpon the booke, they will not refuse the paine, in consideration of the great profit that shall ensue thereof.

And forasmuch as nothing can almost bee so plainely set forth, but doubtes may rise in the vse and practising of the same: To appease al such diuersitie (if any arise) & for the resolution of al doubtes concerning the maner howe to vnderstand, doe, & execute the things contained in this booke: The parties that so doubt, or diuersly take any thing, shall alway resorte to the Bysshoppe of the Diocesse, who by his discretion shall take order for the quieting & appeasing of the same, so that the same order be not contrary to any thing contayned in this booke. And if the Bishoppe of the Diocesse be in any doubt, then he may send for the resolution thereof vnto the Archbishop.

Though it bee appointed in the afore written preface, that all things shall be read and sung in the Church in the English tongue, to the ende that the Congregation may be thereby edified: yet it is not ment, but when men say Morning and Euening prayer priuately, they may say the same in any language that they themselues doe vnderstand.

And all Priestes and Deacons shall bee bounde to say dayly the Morning and Euening prayer, either priuately or openly, except they be let by preaching, studying of diuinitie, or by some other vrgent cause.

And the Curate that ministreth in euery parish Church or chappel, being at home, and not being otherwise reasonably lette, shall say the same in the parish Church or Chappell where he ministreth, and shall toll a bell thereto, a conuenient time before he begynne, that such as bee disposed, may come to heare Gods worde, and to praye with him.

¶ The

¶ The Table and Kalender expreſsing the order of Pſalmes and Leſſons to be ſaid at Morning and Euening prayer throughout the yere, (except certaine proper feaſtes) as the rules following more plainely declare.

The order how the Pſalter is appointed to be read.

THe Pſalter ſhal be read through once euery Moneth, and becauſe that ſome Monethes be longer then ſome other be, it is thought good to make them euen by this meanes. To euery Moneth ſhalbe appointed (as cõcerning this purpoſe) iuſt thirtie dayes.

And becauſe January and March haue one day aboue the ſayde number, and Februarie which is placed betweene them both, hath onely xxviii. dayes: Februarie ſhall borrowe of eyther of the Monethes (of Januarie and March) one day: And ſo the Pſalter which ſhalbe read in Februarie, muſt beginne the laſt day of Januarie, and ende the firſt day of March.

And whereas May, July, Auguſt, October, and December haue xxxi. dayes apiece, It is ordered that the ſame Pſalmes ſhall bee read the laſt day of the ſayde monethes, which were read the day before: So that the Pſalter may begin againe the firſt day of the next moneth enſuing.

Nowe to knowe what Pſalmes ſhall be read euery day, looke in the Kalender the nomber that is appoynted for the Pſalmes, & then finde the ſame nomber in this Table, and vpon that nomber ſhal you ſee what Pſalmes ſhalbe ſaid at Morning and Euening prayer.

And where the Cxix. Pſalme is deuided into xxii. portions, and is ouerlong to be read at one time: it is ſo ordered, that at one time ſhall not be read aboue foure or fiue of the ſayd portions, as you ſhall perceiue to be noted in this table folowing.

And here is alſo to bee noted, that in this Table and in all other partes of the ſeruice, where any Pſalmes are appoynted, the number is expreſſed after the great Engliſh Byble, which from the ix. Pſalme, vnto the Cxlviii. Pſalme (folowing the diuiſion of the Hebrewes) doth varie in number from the common Latine tranſlation.

A Table for the order of the Psalmes to bee said at Morning and Euening prayer.

	Morning prayer.	Euening prayer.
1	i.ii.iii.iiii.v.	vi.vii.viii.
2	ix.x.xi.	xii.xiii.xiiii.
3	xv.xvi.xvii.	xviii.
4	19.20.21.	xxii.xxiii.
5	xxiiii.xxv.xxvi.	27.28.29.
6	xxx.xxxi.	32.33.34.
7	xxxv.xxxvi.	37.
8	xxxviii.xxxix.xl.	xli.xlii.xliii.
9	xliiii.xlv.xlvi.	xlvii.xlviii.xlix.
10	l.li.lii.	liii.liiii.lv.
11	lvi.lvii.lviii.	lix.lx.lxi.
12	lxii.lxiii.lxiiii.	lxv.lxvi.lxvii.
13	lxviii.	lxix.lxx
14	lxxi.lxxii.	lxxiii.lxxiiii.
15	lxxv.lxxvi.lxxvii.	lxxviii.
16	lxxix.lxxx.lxxxi.	82.83.84.85.
17	86.87.88.	89.
18	xc.xci.xcii.	xciii.xciiii.
19	xcv.xcvi.xcvii.	xcviii.xcix.c.ci.
20	cii.ciii.	ciiii.
21	cv.	cvi.
22	cvii.	cviii.cix.
23	cx.cxi.cxii.cxiii.	cxiiii.cxv.
24	cxvi.cxvii.cxviii.	cxix. Inde.iiii.
25	Inde.v.	Inde.iiii.
26	Inde.v. (125.	Inde.iiii. (131.
27	120.121.122.123.124.	126.127.128.129.130.
28	132.133.134.135.	136.137.138.
29	139.140.141.	cxlii.cxliii.
30	144.145.146.	cxlvii.cxlviii.cxlix.cl.

The

¶ The order how the reſt of holy Scripture (beſide the Pſalter) is appointed to bee read.

THe olde Teſtament is appointed for the firſt Leſſons at Morning and euening prayer, and ſhalbe read through euery yeere once, except certaine bookes and chapters, which bee leaſt edifying, and might beſt be ſpared, and therefore are left vnread.

The new Teſtament is appointed for the ſecond Leſſons at Morning and Euening prayer, and ſhalbe read ouer orderly euery yeere thrise, beſide the Epiſtles and Goſpels: except the Apocalyps, out of the which, there bee onely certaine Leſſons appointed vpon diuers proper feaſts.

And to know what Leſſons ſhalbe read euery day, finde the day of the Moneth in the Kalender, and there ye ſhall perceiue the bookes and Chapters that ſhall be read for the Leſſons both at Morning and Euening prayer.

And here is to bee noted, that whenſoeuer there bee any proper Pſalmes or Leſſons appointed for the Sundayes, or for any feaſt, moueable or vnmoueable: then the Pſalmes and Leſſons appointed in the Kalender, ſhalbe omitted for that time.

Ye muſt note alſo, that the Collect, Epiſtle and Goſpel, appointed for the Sunday, ſhall ſerue all the weeke after, except there fal ſome feaſt that hath his proper.

When the yeeres of our Lord may be deuided into foure euen partes, which is euery fourth yeere: then the Sunday letter leapeth, and that yeere the Pſalmes and Leſſons which ſerue for the xxiii. day of Februarie, ſhal be read againe the day following, except it bee Sunday, which hath proper Leſſons of the olde Teſtament, appointed in the table ſeruing to that purpoſe.

Alſo, whereſoeuer the beginning of any Leſſon, Epiſtle, or Goſpel, is not expreſſed, there yee muſt begin at the beginning of the Chapter.

And whereſoeuer is not expreſſed how farre ſhall bee read, there ſhall you reade to the end of the Chapter.

Item, ſo oft as the firſt Chapter of ſaint Matthewe is read either for Leſſon or Goſpel: ye ſhall begin the ſame at (The birth of Ieſus Chriſt was on this wiſe. &c.) And the third Chapter of ſaint Lukes Goſpel, ſhalbe read vnto (So that he was ſuppoſed to be the ſonne of Ioſeph.)

¶ Proper Lessons to be read for the first Lessons, both at Morning and Euening prayer, on the Sundayes throughout the yeere, and for some also the second Lessons.

	Mattens.	Euensong.
Sundayes of Aduent.		
The first.	Esai.i.	Esai.ii.
ii	v	xxiiii
iii	xxv	xxvi
iiii	xxx	xxxii
Sundayes after Christmas.		
The first.	xxxvii	xxxviii
ii	xli	xliii
Sundayes after the Epiphanie.		
The first	xliiii	xlvi
ii	li	liii
iii	lv	lvi
iiii	lvii	lviii
v	lix	lxiiii
Septuagesima.	Gene.i.	Gen.ii.
Sexagesima.	iii	vi
Quinquagesima.	ix	xii

Lent.	Mattens.	Euensong.
First sunday.	Gene.xix.	Gene.xxii.
ii	xxvii	xxxiiii
iii	xxix	xlii
iiii	xliii	xlv
v	Exod.iii	Exod.v.
vi	ix	x
Easter day.		
i. Lesson.	Exod.xii	Exod.xiiii
ii. Lesson.	Rom.vi.	Act.ii

¶ Sundayes after Easter.

First sunday.	Num.xvi	Nume.xxii
ii	xviii	xxv.
iii	Deut.iiii	Deut.v
iiii	vi	vii
v	viii	ix
Sunday after Ascension day.	Deut.xii.	Deut.xiii
Whitsunday.		
First Lesson.	Deut.xvi	Wisdome i.
ii. Lesson.	Act.x Then Peter opened his mouth, &c.	Actes xix. It fortuned that while Apollo was at Corinth. &c. (vnto) After these things.
¶ Trinitie Sunday.		
i. Lesson.	Gene.xviii.	Josuah.i.
ii. Lesson.	Mat.iii.	

	Mattens.	Euensong.
Firſt	Joſuah i.	Joſuah xxiii.
ii	Judg.iiii.	Judg.v.
iii	i.King.ii.	i.King.iii.
iiii	xii	xiii
v	xv	xvii
vi	ii.King.xii.	ii.King.xxi.
vii	xxii.	xxiiii
viii	iii.King.xiii.	iii.King.xvii.
ix	xviii.	xix
x	xxi.	xxii
xi	iiii.King.v.	iiii.Kin.ix.
xii	x.	xviii
xiii	xix	xxiii
xiiii	Jerem.v.	Jerem.xxii.
xv	xxxv	xxxvi.
xvi	Ezech.ii.	Ezech.xiiii.
xvii	xvi	xviii
xviii	xx	xxiiii
xix	Dan.iii.	Daniel.vi.
xx	Joel.ii.	Miche.vi.
xxi	Abacuc ii.	Prouerb.i.
xxii	Prouerb.ii.	Prouerb.iii.
xxiii	xi	xii
xxiiii	xiii	xiiii
xxv	xv	xvi
xxvi	xvii	xix

¶ Leſſons

	Mattens.	Euenlong.
S. Andrew.	Prouerb.xx.	Prou.xxi.
S. Thomas the Apostle.	xxiii.	xxiiii.
Natiuitie of Christ.		
i. Lesson.	Esai.ix.	Esai.vii. God spake once againe to &c.
ii. Lesson.	Luke ii.(vnto) And vnto me good will.	Titus iii. The kindnesse and loue.&c.
S. Steuen.		
i. Lesson.	Prou. xxviii.	Eccles.iiii.
ii. Lesson.	Acts vi. & vii. Steuen full of faith and power,&c. (vnto) And when forty yeeres,&c.	Acts vii. And when xl. yeres were expired, ther appeared vnto Moses, &c.(vnto) Steuen full of the holy Ghost &c.
S. John.		
i. Lesson.	Eccles.v.	Eccles.vi.
ii. Lesson.	Apocalyp.i.	Apoc.xxii.
Innocents day.	Jerem.xxxi. (vnto) Moreouer I heard Ephraim.	Wisedome.i.
Circumcisiõ.		
i. Lesson.	Genesis xvii.	Deu.x.(vnto) And now Isr.
ii. Lesson.	Roman. ii.	Colos.ii.

	Mattens.	Euensong.
Epiphanie.		
i. Lesson.	Esai. xl.	Esai. xlix.
ii. Lesson.	Luk. iii. (vnto) So ỹ hee was supposed to be the sonne of Joseph.	John ii. (vnto) After this hee went to Capernaum.
Conuersion of S. Paul		
i. Lesson.	Wisdome. v.	Wisdome. vi.
ii. Lesson.	Acts. xxii. (vnto) They heard him.	Act. xxvi.
Purification of the Virgin Marie.	Wisdome. ix.	Wisdome. xii.
S. Matthias	Wisdome. xix.	Eccle. i.
Annuciation of our Lady.	Eccle. ii.	Eccle. iii.
Wednesday afore Easter.	Osee. xiii.	Osee. xiiii.
Thursday afore Easter.	Daniel. ix.	Jerem. xxxi.
Good Friday.	Genes. xxii.	Esai. liii.
Easter Euen.	Zacha. ix.	Exod. xiii.
Munday in Easter weeke.		
i. Lesson.	Exod. xvi.	Exod. xvii.
ii. Lesson.	Matth. xxviii	Actes. iii.
Tuesday in Easter weeke.		
i. Lesson.	Exod. xx.	Exod. xxxii.
ii. Lesson.	Luk. xxiiii. vnto And behold two of them.	i. Cor. xv.

	Mattens.	Euensong.
S. Marke.	Eccle. iiii.	Eccle. v.
Philip and Jacob.	Eccle. vii.	Eccle. ix.
Ascension day	Deut. x.	iiii. King. ii.
Munday in Whitsun-weeke.		
i. Lesson.	Gen. xi. (vnto) These are the generations of Sem.	Num. xi. Gather vnto me 70. men &c. (vnto) Moses & the Elders returned.
ii. Lesson.	i. Cor. xii.	
Tuesday in Whitsun-weeke.	i. King. xix. Dauid came to Samuel to Rama. &c.	Deut. xxx.
S. Barnabe.		
i. Lesson.	Eccle. x.	Eccle. xii.
ii. Lesson.	Act. xiiii.	Act. xv. (vnto) After certain dayes.
S. Ioh. Bap.		
i. Lesson.	Mala. iii.	Mala. iiii.
ii. Lesson.	Mat. xiii.	Matt. xiiii. (vnto) When Iesus heard.
S. Peter.		
i. Lesson.	Eccli. xv.	Eccli. xix.
ii. Lesson.	Acts. iii.	Acts. iiii.
S. James	Eccius. xxi.	Eccius. xxii.
S. Bartholomew.	xxv	xxix.

	Mattens.	Euensong.
S. Matthew.	Ecclus. xxxv.	Ecclus. xxxviii.
S. Michael.	xxxix.	xlviii.
S. Luke.	Ecclus. li.	Job. i.
Simon and Jude.		
i. Lesson.	Job xxviii. xxv.	xlii.
All Saints.		
i. Lesson.	wisdome. iii. (vnto) Blessed is rather the barren.	wisdome v. (vnto) His iealousie also.
ii. Lesson.	Hebr. xi. xii. Saints by faith, (vnto) If ye indure chastening.	Apocalyp. 19. (vnto) And I saw an Angel stand.

7 Proper Psalmes on certaine daies.

	Mattens.	Euensong.
Christmas day.	Psal. xix. xlv. lxxxv.	Psal. lxxxix. Cx. Cxxxii.
Easter day.	ii. lvii. Cxi.	Cxiii. Cxiiii. Cxviii.
Ascension day.	viii. xv. xxi.	xxiiii. lxviii. Cviii.
Whitsun-day.	xlv. xlvii.	Ciiii. Cxlv.

¶ An

¶ An acte for the vniformitie of Common prayer, and Seruice in the Church, and administration of the Sacraments.

WHere at the death of our late Soueraigne Lord King Edward the firſt, there remained one vniforme order of Common Seruice and Prayer, and of the adminiſtration of Sacraments, Rites, and Ceremonies in the Church of England, which was ſet forth in one Booke, entituled, The booke of Common prayer, and adminiſtration of Sacraments, & other Rites and Ceremonies in the Church of England, authorized by Acte of Parliament, holden in the fifth and ſixth yeeres of our ſaid late Soueraigne lord King Edward the ſixth, intituled, An Acte for the vniformitie of Common prayer, and adminiſtration of the Sacraments: the which was repealed and taken away by Acte of Parliament, in the firſt yeere of the reigne of our late Soueraigne lady Queene Mary, to the great decay of the due honour of God, and diſcomfort to the profeſſours of the trueth of Chriſtes Religion.

Be it therefore enacted by the authority of this preſent Parliament, That the ſaid eſtatute of repeale, and euery thing therein contained, onely concerning the ſaid Booke, and the Seruice, adminiſtration of Sacraments, Rites, and Ceremonies, contained or appointed, in, or by the ſaid Booke, ſhall be voide and of none effect, from and after the Feaſt of the Natiuitie of S. Iohn Baptiſt next comming. And that the ſaid Booke, with the order of Seruice, and of the adminiſtration of Sacraments, Rites, and Ceremonies, with the alteration and additions therein added and appointed by this eſtatute ſhall ſtand, and be from and after the ſaid feaſt of the Natiuitie of S. Iohn Baptiſt, in full force and effect, according to the tenour and effect of this eſtatute: any thing in the foreſaid eſtatute of repeale to the contrary notwithſtanding.

And further be it enacted by the Queenes Highneſſe, with the aſſent of the Lordes and Commons of this preſent Parliament aſſembled, and by the authority of the ſame, That all and ſingular Miniſters in any Cathedrall or pariſh Church, or other place within this Realme of England, Wales, & the Marches of the ſame, or other the Queenes dominions, ſhall from and after the feaſt of the Natiuitie of S. Iohn Baptiſt next comming, be bounden to ſay & vſe the Mattens, Euenſong, celebration of the Lords Supper, and adminiſtration of each of the Sacraments, and all other Common and Open prayer, in ſuch order and forme as is mentioned in the ſaide Booke, ſo authorized by Parliament in the ſaide fifte and ſixt yere of the reigne of king Edward the ſixt, with one alteration or addition of certaine Leſſones to be vſed on euery Sunday in the yeere, and the forme of the Litanie altered and corrected, and two ſentences onely added in the delyuerie of the Sacrament to the Communicants, and none other, or otherwiſe. And that if any manner of Perſon, Vicar, or other whatſoeuer Miniſter, that ought or ſhould ſing or ſay Common prayer mentioned in the ſaid Booke, or miniſter the Sacraments, and, after the Feaſt of the Natiuitie of S. Iohn Baptiſt next comming refuſe to vſe the ſayd Common prayers, or to miniſter the Sacraments in ſuch Cathedrall or pariſh Church, or other places, as he ſhould vſe to miniſter the ſame, in ſuch order and forme as they be mentioned and ſet forth in the ſaid Booke, or ſhall wilfully or obſtinately (ſtanding in the ſame) vſe any other Rite, Ceremony, Order, Forme, or Maner of celebrating of the Lords Supper, openly or priuily, or Mattens, Euenſong, adminiſtration of the Sacraments, or other Open prayers, then is mentioned and ſet forth in the ſaid Booke, (Open prayer in and thorowout this Act, is meant that prayer which is for other to come vnto, or heare, either in Common Churches, or Priuate Chappels, or Oratories, commonly called The Seruice of the Church) or ſhall preach, declare,

or

or speake any thing in the derogation, or depraving of the said Booke, or any thing therein contayned, or of any part thereof, and shalbe thereof lawfully convicted, according to the Lawes of this realme, by verdict of twelue men, or by his owne confession, or by the notorious evidence of the fact: shall lose and forfeit to the Queenes Highnesse, her heires and successors, for his first offence, the profit of all his spirituall benefices or promotions, comming or arising in one whole yeere next after his conviction: and also that the person so convicted, shall for the same offence suffer imprisonment by the space of sixe moneths, without baile or mainprise. And if any such person once convict of any offence concerning the premisses, shall after his first conviction offende, and be thereof, in forme aforesaid, lawfully convicted: that then the same person shall for his second offence suffer imprisonment by the space of one whole yeere, and also shall therefore be deprived ipso facto of all his spirituall promotions. And that it shall bee lawfull to all patrons or doners of all and singular the same spirituall promotions, or of any of them, to present or collate to the same, as though the person or persons so offending were dead. And that if any such person or persons, after he shall be twise convicted in forme aforesaid, shall offend against any of the premisses the third time, and shall bee thereof, in forme aforesaide, lawfully convicted: that then the person so offending, and convicted the third time, shall be deprived ipso facto of all his spirituall promotions, and also shall suffer imprisonment during his life.

And if the person that shall offend, and bee convict, in forme aforesaide, concerning any of the premisses, shall not be beneficed, nor haue any spirituall promotion: that then the same person so offending, and convict, shall for the first offence suffer imprisonment during one whole yeere next after his said conviction, without baile or mainprise. And if any such person, not hauing any spirituall promotion, after his first conviction, shall eftsoones offend in any thing concerning the premisses, and shall, in forme aforesaid, bee thereof lawfully convicted: that then the same person shall, for his second offence, suffer imprisonment during his life.

And it is ordeined and enacted by the authoritie aboueſaid, that if any person or persons whatsoeuer, after the said feast of the Natiuitie of S. John Baptist next comming, shall in any Enterludes, Playes, Songs, Rimes, or by other open words, declare or speake any thing in the derogation, depraving, or despising of the same Booke, or of any thing therein contained, or any part thereof, or shall by open fact, deed, or by open threatnings, compel, or cause, or otherwise procure, or maintenine any Parson, Vicar, or other Minister, in any Cathedrall or Parish Church, or in chapel, or in any other place, to sing or say any Common and Open prayer, or to minister any Sacrament, otherwise, or in any other maner and forme then is mentioned in the same Booke, or that by any of the said meanes, shall vnlawfully interrupt or let any Parson, Vicar, or other Minister, in any Cathedrall or Parish church, Chapell, or any other place, to sing or say Common and Open prayer, or to minister the Sacraments, or any of them, in such maner and forme as is mentioned in the said Booke: that then euery such person, being thereof lawfully conuicted in forme aforesaid, shall forfeit to the Queene our Soueregne Lady, her heires and successours, for the first offence an hundred marks. And if any person or persons, being once convict of any such offence, eftsoones offend against any of the last recited offences, and shall, in forme aforesaid, be thereof lawfully convict: that then the same person, so offending and convict, shall for the second offence forfeit to the Queene our Soueregne Lady, her heires and successours, foure hundred marks. And if any person, after hee, in forme aforesaid, shall haue beene twise convict of any offence concerning any of the said recited offences, shall offend the third time, and be thereof, in forme aboueſaid, lawfully convicte: that then euery person, so offending and convict, shall for his third offence forfeit to our Soueregne Lady the Queene all his goods and catells, and shall suffer imprisonment during his life. And if any person or persons, that for his first offence concerning the premisses, shall bee convict in forme aforesaid, doe not pay the summe to bee payed by vertue of this conuiction, in such maner and forme as the same ought to bee payed, within sixe weekes next after his conviction: that then euery person so convict, and so not paying the same, shall for the same first offence, in steade of the said summe, suffer imprisonment by the space of sixe moneths, without baile or mainprise. And if any person or persons that for his second offence, concerning the premisses, shall bee convict in forme aforesaid, doe not pay the said summe to bee payed by vertue of his conviction and this estatute, in such maner and forme as the same ought to be payed, within sixe weekes next after his said second conviction: that then euery person so convicted, and not so paying the same, shall for the same second offence, in the stead of the said summe, suffer imprisonment during twelue moneths, without baile or mainepsise. And that from and after the said feast of the Natiuitie of S. John Baptist next comming, al and euery person and persons, inhabiting within this Realme, or any other the Queenes Maiesties dominions, shall diligently and faithfully, having no lawfull or reasonable excuse to be absent, endeuour themselues to resort to their Parish Church or

Chappell

Chappell accuſtomed, or vpon reaſonable let thereof, to ſome vſuall place where Common prayer and ſuch Seruice of God ſhalbe vſed in ſuch time of let, vpon euery Sonnday, and other dayes ordained and vſed to bee kept as holy dayes: and there and there to abide orderly and ſoberly, during the time of Common prayer, preachings, or other Seruice of God, there to be vſed and miniſtred, vpon paine of puniſhment by the cenſures of the Church: and alſo vpon paine that euery perſon ſo offending, ſhall forfeit for euery ſuch offence twelue pence, to be leuied by the Churchwardens of the Parith where ſuch offence ſhall bee done, to the vſe of the poore of the ſame Parith, of the goods, landes, and tenements of ſuch offender by way of diſtreſſe. And for due execution hereof, the Queenes moſt excellent Maieſtie, the Lords temporall, and all the Commons in this preſent Parliament aſſembled, doeth in Gods Name earneſtly require and charge all the Archbiſhops, Biſhops, and other Ordinaries that they ſhall endeuour them ſelues to the vttermoſt of their knowledges, that the due and true execution hereof may be had throughout their dioceſſe and charges, as they will anſwere before God, for ſuch euills and plagues wherewith Almighty God may iuſtly puniſh his people for neglecting his good and wholeſome Law. And for the authoritie in this behalfe, be it further enacted by the authoritie aforeſaid, That all and ſingular the ſame Archbiſhops, Biſhops, and all other their officers, exerciſing Eccleſiaſtical iuriſdiction, aſwell in place exempt as not exempt, within their Dioceſſe, ſhall haue full power and authoritie by this Acte, to reforme, correct, and puniſh by cenſures of the Church, all and ſingular perſons, which ſhall offend within any their Juriſdictions or Dioceſſe, after the ſayd Feaſt of the Natiuitie of S. Iohn Baptiſt next comming, againſt this Acte and Statute: any other law, ſtatute, priuiledge, libertie, or prouiſion heretofore made, had, or ſuffered, to the contrary notwithſtanding.

And it is ordeined and enacted by the authority aforeſaid, That all and euery Iuſtices of Oyer & Determiner, or Iuſtices of Aſſiſe, ſhall haue full power and authoritie in euery of their open & generall Seſſions, to enquire, heare, and determine all, and all manner of offences that ſhalbe committed or done contrary to any article conteined in this preſent Act, within the limits of the Commiſſion to them directed, and to make prociſe for the execution of the ſame, as they may doe againſt any perſon being inuicted before them of treſpaſſe, or lawfully conuicted thereof.

Prouided alwayes, and be it enacted by the authoritie aforeſaid, That all and euery Archbiſhop and Biſhop, ſhall or may at all time and times, at his libertie and pleaſure, ioyne and aſſociate himſelfe, by vertue of this Act, to the ſaid Iuſtices of Oyer and Determiner, or to the ſaid Iuſtices of Aſſiſe, at euery of the ſaid open and generall Seſſions to be holden in any place within his Dioceſſe, for and to the inquirie, hearing, and determining of the offences aforeſaid.

Prouided alſo, and be it enacted by the authoritie aforeſaid, That the Bookes concerning the ſaid Seruice, ſhall at the coſtes and charges of the Pariſhioners of euery Parith and Cathedrall Church, be attained and gotten before the ſaid feaſt of the Natiuitie of S. Iohn Baptiſt next following: and that all ſuch Pariſhes and Cathedrall Churches, or other places where the ſaid Bookes ſhalbe attained and gotten before the ſaide feaſt of the Natiuitie of S. Iohn Baptiſt, ſhall within three weekes next after the ſaid Bookes ſo attained and gotten, vſe the ſaid Seruice, and put the ſame in vre according to this Acte.

And be it further enacted by the authoritie aforeſaid, that no perſon or perſons ſhall e at any time hereafter impeached, or otherwiſe moleſted, of, or for any the offences aboue mentioned, hereafter to be committed or done contrary to this Act, vnleſſe hee or they ſo offending, be thereof inuicted at the next generall Seſſions to be holden before any ſuch Iuſtices of Oyer and Determiner, or Iuſtices of Aſſiſe, next after any offence committed or done contrary to the tenor of this Act.

Prouided alwayes, and be it ordeined and enacted by the authority aforeſaid, that all and ſingular Lords of the Parliament, for the third offence aboue mentioned ſhall bee tried by their Peeres.

Prouided alſo, and be it ordeined and enacted by the authoritie aforeſaid, that the Maior of London, and all other Maiors, Baſliffes, and other head officers, of all and ſingular cities, boroughs & townes corporate, within this Realme, Wales, and the marches of the ſame, to the which Iuſtices of Aſſiſe doe not commonly repaire, ſhall haue full power and authoritie, by vertue of this Act, to enquire, heare, and determine the offences aboueſaid, and euery of them perely within fifteene dayes after the feaſts of Eaſter and S. Michael the Archangel, in like maner and forme as Iuſtices of Aſſiſe, and Oyer and Determiner may doe.

Prouided alwayes, and be it ordeined and enacted by the authoritie aforeſaid, that all and ſingular Archbiſhops and Biſhops, and euery of their Chancellers, Commiſſaries, Archdeacons, and other Ordinaries, hauing any peculiar Eccleſiaſtical iuriſdiction, ſhal haue full power

and

and authoritie, by vertue of this Acte, shall call to enquire in their visitation, Synodes, or elsewhere within their iurisdiction, all and euery the thinges above mentioned, done, committed, or perpetrated within the limits of their iurisdiction and authoritie, and to punish the same by admonition, excommunication, sequestration, or deprivation, and other censures and processes in like forme as heretofore hath bene vsed in like cases by the Queenes Ecclesiasticall Lawes.

Prouided alwayes, and bee it enacted, that whatsoeuer person offending in the premisses, shall for the offence first receiue punishment of the Ordinary, hauing a testimonial thereof vnder the said Ordinaries seale, shall not for the same offence eftsoones bee conuicted before the Iustices: and likewise receiuing for the said first offence punishment by the Iustices, hee shall not for the same offence eftsoones receiue punishment of the Ordinary: any thing conteined in this Acte to the contrary notwithstanding.

Prouided alwayes, and bee it enacted, that such ornaments of the Church, and of the Ministers thereof, shall be retained, and be in vse, as was in this Church of England by the authoritie of Parliament in the second yeere of the reigne of king Edward the first, vntill other order shalbe therein taken by authority of the Queenes Maiestie, with the aduice of her Commissioners, appointed & authorised vnder the great seale of England, for causes Ecclesiasticall, or of the Metropolitane of this realme. And also, that if there shall happen any contempt or irreuerence to bee vsed in the Ceremonies or Rites of the Church, by the misusing of the orders appointed in this Booke: the Queenes Maiestie may by the like aduise of the said Commissioners, or Metropolitane, ordeine and publish such further Ceremonies or Rites, as may be most for the aduancement of Gods glory, the edifying of his Church, and the due reuerence of Christes holy Mysteries and Sacraments.

And bee it further enacted by the authoritie aforesaid, that all lawes, statutes, and ordinances, wherein or whereby any other Seruice, administration of Sacraments, or Common prayer is limited, established, or set forth to bee vsed within this Realme, or any other the Queenes dominions and countreys, shall from henceforth vtterly be voyd, and of none effect.

The

¶ The order where Morning *and Euening prayer ſhall be* vſed and ſaid.

THE Morning and Euening prayer ſhalbe vſed in the accuſtomed place of the Church, Chappel, or Chancel, except it ſhalbe otherwiſe determined by the Ordinary of the place. And the Chancels ſhall remaine as they haue done in times paſt.

And here is to be noted, that the Miniſter at the time of the Communion, and at all other times in his miniſtration, ſhall vſe ſuch ornaments in the Church, as were in vſe by authoritie of Parliament, in the ſecond yeere of the reigne of King Edward the ſixt, according to the Acte of Parliament in that caſe made and prouided.

An order for Morning prayer *dayly throughout the yeere.*

¶ At the beginning both of Morning prayer, and likewiſe of Euening prayer, the Miniſter ſhall reade with a loude voyce ſome one of theſe ſentences of the Scriptures that follow. And then ſhall he ſay that which is written after the ſaid ſentences.

AT what time ſoeuer a ſinner doeth repent him of his ſin from the bottome of his heart, I will put all his wickednes out of my remembrance, ſaith the Lord. Ezek. 18.

I doe knowe mine owne wickednes, and my ſinne is alway againſt me. Pſal. 51.

Turne thy face away from our ſinnes (O Lorde) and blot out all our offences. Pſal. 51.

A ſorowfull ſpirit is a ſacrifice to God: deſpiſe not (O Lord) humble and contrite hearts. Pſal. 51.

Ioel 2. Rent your hearts, and not your garments, and turne to the Lord your God, because he is gentle and mercifull, he is patient, and of much mercie, and such a one that is sory for your afflictions.

Dan. 9. To thee (O Lord God) belongeth mercie and forgiuenes, for we haue gone away from thee, and haue not hearkened to thy voice, whereby we might walke in thy lawes which thou hast appointed for vs.

Iere. 10. Correct vs (O Lorde) and yet in thy iudgement, not in thy fury, lest wee should bee consumed and brought to nothing.

Matth. 3. Amend your liues, for the kingdome of God is at hand.

Luke 15. I will goe to my father, and say to him, Father, I haue sinned against heauen and against thee: I am no more worthy to be called thy sonne.

Psal. 143. Enter not into iudgement with thy seruants, O Lord: for no flesh is righteous in thy sight.

1. Iohn 1. If we say that wee haue no sinne, wee deceiue our selues, and there is no trueth in vs.

DEarely beloued brethren, the Scripture moueth vs in sundry places to acknowledge and confesse our manifolde sinnes and wickednes, & that we should not dissemble nor cloke them before the face of Almightie God our heauenly Father, but confesse them with an humble, lowly, penitent, and obedient heart, to the ende that wee may obtaine forgiuenesse of the same, by his infinite goodnesse and mercie. And although we ought at all times humbly to acknowledge our sinnes before God: yet ought we most chiefly so to do, when we assemble and meete together, to render thankes for the great benefits that we haue receiued at his hands, to set foorth his most worthy prayse, to heare his most holy worde, and to aske

all the thoſe things which bee requiſite and neceſſarie, as well for the body as the ſoule. Wherefore I pray and beſeech you as many as bee here preſent, to accompany me with a pure heart & humble voice, vnto the throne of the heauenly grace saying after me.

¶ A generall confeſſion to be ſaid of the whole Congregation after the Miniſter, kneeling.

ALmighty and moſt mercifull Father, wee haue erred and ſtrayed from thy wayes like loſt ſheepe, we haue followed too much the deuiſes and deſires of our owne hearts, we haue offended againſt thy holy lawes, we haue left vndone thoſe things which wee ought to haue done, and we haue done thoſe things which we ought not to haue done, and there is no health in vs: but thou, O Lord, haue mercie vpon vs miſerable offenders. Spare thou them, O God, which confeſſe their faults, reſtore thou them that be penitent, according to thy promiſes declared vnto mankinde in Chriſt Jeſu our Lord: and graunt, O moſt mercifull Father, for his ſake, that we may hereafter liue a godly, righteous, and ſober life, to the glory of thy holy Name, Amen.

¶ The abſolution or remiſſion of ſinnes to be pronounced by the Miniſter alone.

ALmightie God, the Father of our Lorde Jeſus Chriſt, which deſireth not the death of a ſinner, but rather that hee may turne from his wickednesſe and liue, and hath giuen power and commaundement to his miniſters, to declare and pronounce to his people, being penitent, the abſolution and remiſſion of their ſinnes: hee pardoneth and abſolueth all them which truely repent, & vnfainedly beleeue his holy Goſpel. Wherefore we beſeech him to graunt vs true repentance & his holy Spirit, that thoſe things may pleaſe him which we do at this preſent, and that

the reſt of our life hereafter may bee pure and holy, ſo that at the laſt wee may come to his eternall ioy, through Ieſus Chriſt our Lord.

The people ſhall anſwere, Amen.

¶ Then ſhall the Miniſter begin the Lords prayer with a lowd voice.

Our Father which art in heauen, &c.

Then likewiſe he ſhall ſay.

O Lord open thou our lips.

Anſwere.

And our mouth ſhall ſhew forth thy praiſe.

Prieſt.

O God make ſpeed to ſaue vs.

Anſwere.

O Lord make haſte to helpe vs.

Prieſt.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

Praiſe ye the Lord.

¶ Then ſhalbe ſaid or ſung this Pſalme following.

Venite exultemus Domino. Pſal. 95.

O Come, let vs ſing vnto the Lord: let vs heartily reioyce in the ſtrength of our ſaluation.

Let vs come before his preſence with thankeſgiuing: and ſhewe our ſelues glad in him with Pſalmes.

For the Lord is a great God: and a great King aboue all gods.

In his hand are all the corners of the earth: and the ſtrength of the hilles is his alſo.

The Sea is his, and he made it: and his hands prepared the dry land.

O come, let vs worſhip, and fall downe: and kneele before the Lord our maker.

For he is the Lord our God: and we are the people

of

of his pasture, and the sheepe of his hands.

To day if ye will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernesse.

When your fathers tempted me: proued mee, and saw my workes.

Fourtie yeeres long was I grieued with this generation, and said: It is a people that do erre in their hearts, for they haue not knowen my wayes.

Unto whome I sware in my wrath: that they should not enter into my rest.

Glory be to the Father, &c. As it was in the &c.

¶ Then shal folow certaine Psalmes in order, as they be appoynted in a Table made for that purpose, except there bee proper Psalmes appoynted for that day. And at the end of euery Psalme throughout the yeere, and likewise in the end of *Benedictus*, *Benedicite*, *Magnificat*, and *Nunc dimittis*, shall be repeated, Glory be to the Father, &c. As it was in the &c.

¶ Then shall bee read two Lessons distinctly with a loude voyce, that the people may heare. The first of the olde Testament. The second of the New, like as they be appoynted in the Kalender, except there bee proper Lessons assigned for that day, the Minister that readeth the Lesson, standing, and turning him so as he may bee best heard of all such as be present. And before euery Lesson, the Minister shall say thus, The first, second, third, or fourth Chapter of Genesis, or Exodus, Matthew, Marke, or other like, as is appointed in the Kalender. And in the end of euery Chapter, he shall say, Here endeth such a Chapter of such a booke.

¶ And to the ende the people may the better heare, in such places where they do sing, there shall the Lessons bee sung in a plaine tune, after the maner of distinct reading: and likewise the Epistle and Gospel. After the first Les-

son shall follow *Te Deum Laudamus* in English, dayly throughout the yeere.

Te Deum Laudamus

WE praise thee, O God: we knowledge thee to be the Lord.

All the earth doeth worship thee: the Father euerlasting.

To thee all Angels cry aloud: the heauens, and all the powers therein.

To thee Cherubin, & Seraphin: cõtinually do cry.

Holy, holy, holy: Lord God of Sabaoth.

Heauen & earth are full of the maiestie: of thy glory.

The glorious company of the Apostles: praise thee.

The goodly felowship of the Prophets: praise thee.

The noble armie of Martyrs: praise thee.

The holy Church throughout all the world: doeth knowledge thee.

The Father: of an infinite Maiestie.

Thine honourable: true, and onely Sonne.

Also the holy Ghost: the Comforter.

Thou art the King of glory: O Christ.

Thou art the euerlasting Sonne: of the Father.

When thou tookest vpon thee to deliuer man: thou diddest not abhorre the virgins wombe.

When thou haddest ouercome the sharpenesse of death: thou diddest open the kingdome of heauen to all beleeuers.

Thou sittest at the right hand of God: in the glory of the Father.

We beleeue that thou shalt come: to be our Judge.

We therefore pray thee helpe thy seruants: whom thou hast redeemed with thy precious blood.

Make them to bee numbred with thy Saints: in glory euerlasting.

O Lord saue thy people: and blesse thine heritage.

Gouerne them: and lift them vp for euer.

Day

Day by day: we magnifie thee.
And we worship thy Name: euer world without end.
Vouchsafe (O Lord:) to keepe vs this day without sinne.
O Lord haue mercy vpon vs: haue mercy vpon vs.
O Lord let thy mercy lighten vpon vs: as our trust is in thee.
O Lord in thee haue I trusted: let me neuer be confounded.

¶ Or this Canticle, Benedicite omnia opera, &c.

O All ye works of the Lord, bleſſe ye the Lord: praiſe him and magnifie him for euer. Benedicite.
O ye Angels of the Lord, bleſſe yee the Lord: praiſe him and magnifie him for euer.
O yee heauens, bleſſe yee the Lord: praiſe him and magnifie him for euer.
O ye waters that be aboue the firmament, bleſſe ye the Lord: praiſe him and magnifie him for euer.
O all yee powers of the Lord, bleſſe yee the Lord: praiſe him and magnifie him for euer.
O ye Sunne and Moone, bleſſe ye the Lord: praiſe him and magnifie him for euer.
O ye Starres of heauen, bleſſe ye the Lord: praiſe him and magnifie him for euer.
O ye ſhewers and deaw, bleſſe ye the Lord: praiſe him and magnifie him for euer.
O ye windes of God, bleſſe ye the Lord: praiſe him and magnifie him for euer.
O ye fire and heate, bleſſe ye the Lord: praiſe him and magnifie him for euer.
O ye Winter and Summer, bleſſe ye the Lord: praiſe him and magnifie him for euer.
O ye deawes and froſts, bleſſe yee the Lord: praiſe him and magnifie him for euer.
O yee froſt and cold, bleſſe ye the Lord: praiſe him

and magnifie him for euer.

O ye yce and snow, bleſſe yee the Lord: prayſe him and magnifie him for euer.

O yee nights and dayes, bleſſe yee the Lord: prayſe him and magnifie him for euer.

O ye light and darkenelle, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O yee lightnings and clouds, bleſſe yee the Lord: prayſe him and magnifie him for euer.

O let the earth bleſſe the Lord: yea, let it prayſe him and magnifie him for euer.

O ye mountaines and hils, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O all yee greene things vpon the earth, bleſſe yee the Lord: prayſe him and magnifie him for euer.

O yee wels, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye ſeas and floods, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye whales and all that moue in the waters, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O all ye foules of the ayre, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O all ye beaſts and cattell, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye children of men, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O let Iſrael bleſſe the Lord: prayſe him and magnifie him for euer.

O yee Prieſts of the Lord, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O ye ſeruants of the Lord, bleſſe ye the Lord: prayſe him and magnifie him for euer.

O yee ſpirits and ſoules of the righteous, bleſſe yee the Lord: prayſe him and magnifie him for euer.

O yee

O yee holy and humble men of heart, bleſſe yee the Lord: prayſe him and magnifie him for euer.

O Ananias, Azarias, and Misael, bleſſe ye the Lord: prayſe him and magnifie him for euer.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, &c.

¶ And after the ſecond Leſſon, ſhall be ſong or ſaid, Benedictus in Engliſh, as followeth.

Benedictus.

BLeſſed be the Lord God of Iſrael: for he hath viſited and redeemed his people.

And hath raiſed vp a mighty ſaluation for vs: in the houſe of his ſeruant Dauid.

As hee ſpake by the mouth of his holy Prophets: which haue beene ſince the world began.

That wee ſhould be ſaued from our enemies: and from the hands of all that hate vs.

To performe the mercy promiſed to our forefathers: and to remember his holy Couenant.

To performe the oath which hee ſware to our forefather Abraham: that he would giue vs.

That we being deliuered out of the hands of our enemies: might ſerue him without feare.

In holineſſe and righteouſneſſe before him: all the dayes of our life.

And thou Child ſhalt bee called the Prophet of the Higheſt: for thou ſhalt goe before the face of the Lord, to prepare his wayes.

To giue knowledge of ſaluation vnto his people: for the remiſſion of their ſinnes.

Through the tender mercy of our God: whereby the day ſpring from on high hath viſited vs.

To giue light to them that ſit in darkeneſſe, and in the ſhadow of death: and to guide our feet into the way of peace.

Glory be to the Father, &c. As it was in the &c.

Or

¶ Or this C. Psalme. Iubilate Deo.

O Be ioyfull in the Lord (all ye lands:) serue the Lord with gladnesse, and come before his presence with a song.

Be ye sure that the Lord he is God: it is he that hath made vs, and not we our selues; we are his people, and the sheepe of his pasture.

O goe your way into his gates with thanksgiuing, and into his Courts with prayse: be thankfull vnto him, and speake good of his Name.

For the Lord is gracious, his mercie is euerlasting: and his truethe endureth from generation to generation.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

¶ Then shall bee said the Creede by the Minister, and the people standing.

I Beleeue in God the Father Almighty, maker of heauen and earth: and in Iesus Christ his onely Sonne our Lord, which was conceiued by the holy Ghost, borne of the virgine Mary, suffered vnder Ponce Pilate, was crucified, dead, and buried, he descended into hell, the third day he rose againe from the dead, hee ascended into heauen, and sitteth on the right hand of God the Father Almighty, from thence shall hee come to iudge the quicke and the dead. I beleeue in the holy Ghost, the holy Catholique Church, the Communion of Saints, the forgiuenes of sinnes, the resurrection of the body, and the life euerlasting. Amen.

¶ And after that, these prayers following, as well at Euening prayer, as at Morning prayer, all deuoutly kneeling the Minister first pronouncing with a loud voyce.

The Lord be with you.

Answere,

Answere.

And with thy spirit.

The Minister.

¶ Let vs pray.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Then the Minister, Clerkes, and people shall say the Lords prayer in English, with a lowd voice.

OVr Father which art in heauen, &c.

¶ Then the Minister standing vp, shall say.

O Lord shew thy mercy vpon vs.

Answere.

And grant vs thy saluation.

Priest.

O Lord saue the King.

Answere.

And mercifully heare vs when we call vpon thee.

Priest.

Indue thy Ministers with righteousnesse.

Answere.

And make thy chosen people ioyfull.

Priest.

O Lord saue thy people.

Answere.

And blesse thine inheritance.

Priest.

Giue peace in our time, O Lord.

Answere.

Because there is none other that fighteth for vs, but onely thou, O God.

Priest.

O God make cleane our hearts within vs.

Answere.

And take not thy holy Spirit from vs.

¶ Then

¶ Then ſhall followe three Collects. The firſt of the day, which ſhall be the ſame that is appoynted at the Communion. The ſecond for peace. The third, for grace to liue well. And the two laſt Collects ſhall neuer alter, but dayly bee ſaid at Morning prayer throughout all the yeere, as followeth.

¶ The ſecond Collect for peace.

O God, which art Authour of peace, and louer of concord, in knowledge of whom ſtandeth our eternall life, whoſe ſeruice is perfect freedome: defend vs thy humble ſeruaunts in all aſſaults of our enemies, that we ſurely truſting in thy defence, may not feare the power of any aduerſaries, through the might of Jeſus Chriſt our Lord, Amen.

¶ The third Collect for grace.

O Lord our heauenly Father, Almightie and euerlaſting God, which haſt ſafely brought vs to the beginning of this day, defend vs in the ſame with thy mighty power, and grant that this day we fall into no ſinne, neither runne into any kind of danger: but that all our doings may bee ordered by thy gouernance, to doe alwayes that is righteous in thy ſight, through Jeſus Chriſt our Lord, Amen.

¶ An order for Euening prayer *throughout the yeere.*

¶ The Prieſt ſhall ſay.

OUr Father which art in heauen, &c.

Then likewiſe he ſhall ſay.

O Lord open thou our lips.

Anſwere.

And our mouth ſhall ſhew forth thy prayſe.

Prieſt.

Prieſt.

O God make ſpeed to ſaue vs.

Anſwere.

O Lord make haſte to helpe vs.

Prieſt.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

Prayſe ye the Lord.

Then the Pſalmes in order, as they be appointed in the table for Pſalmes, except there be proper Pſalmes appointed for that day. Then a Leſſon of the olde Teſtament, as is appointed likewiſe in the Kalender, except there be proper Leſſons appointed for that day. After that, Magnificat in Engliſh, as followeth.

MY ſoule doth magnifie the Lord: and my ſpirit hath reioyced in God my ſauiour. Magnificat. Luk. 1.

For he hath regarded: the lowlineſſe of his handmaiden.

For behold, from henceforth: all generations ſhall call me bleſſed.

For he that is mighty hath magnified mee: and holy is his Name.

And his mercie is on them that feare him: throwout all generations.

He hath ſhewed ſtrength with his arme: hee hath ſcattered the proud in ỹ imagination of their hearts.

He hath put downe the mighty from their ſeate: and hath exalted the humble and meeke.

He hath filled the hungry with good things: and the rich he hath ſent emptie away.

Hee remembring his mercie hath holpen his ſeruant Iſrael: as he promiſed to our forefathers, Abraham, and his ſeede for euer.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

Or els this Psalme.

Cantate Domino. Psal. 98.

O Sing vnto the Lord a new song: for hee hath done marueilous things.

With his owne right hand, and with his holy arme: hath he gotten himselfe the victory.

The Lord declared his saluation: his righteousnes hath he openly shewed in the sight of the heathen.

He hath remembred his mercie and trueth toward the house of Israel: and all the ends of the world haue seene the saluation of our God.

Shew your selues ioyfull vnto the Lord, all yee lands: sing, reioyce, and giue thankes.

Praise the Lord vpon the Harpe: sing to the Harpe with a Psalme of thanke giuing.

With trumpets also and shawmes: O shewe your selues ioyfull before the Lord the King.

Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hilles be ioyfull together before the Lord: for he is come to iudge the earth.

With righteousnesse shall hee iudge the world: and the people with equitie.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

¶ Then a Lesson of the New Testament. And after that, Nunc dimittis in English, as followeth.

Nunc dimittis. Luk. 2. 29.

LOrd now lettest thou thy seuant depart in peace: according to thy word.

For mine eyes haue seene: thy saluation.

Which thou hast prepared: before ỹ face of al people.

To be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

Or

Or els this Pſalme.

GOd be mercifull vnto vs, and bleſſe vs: and ſhew vs the light of his countenance, and be mercifull vnto vs. *Deus miſereatur.* Pſal. 67.

That thy way may bee knowen vpon earth: thy ſauing health among all nations.

Let the people praiſe thee, O God: yea, let all the people praiſe thee.

O let the nations reioice and be glad: for thou ſhalt iudge the folke righteouſly, and gouerne the nations vpon earth.

Let the people praiſe thee, O God: let all the people praiſe thee.

Then ſhall the earth bring forth her increaſe: and God, euen our owne God, ſhall giue vs his bleſſing.

God ſhall bleſſe vs: and all the endes of the world ſhall feare him.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

¶ Then ſhall follow the Creede, with other praiers, as is before appointed at Morning prayer after Benedictus, and with three Collects. Firſt of the day. The ſecond for peace. The third for ayde againſt all perils, as hereafter followeth: which two laſt Collects ſhall be dayly ſayd at Euening prayer, without alteration.

The ſecond Collect at Euening prayer.

O God, from whom all holy deſires, all good counſels, and all iuſt workes doe proceede: giue vnto thy ſeruants that peace which the world cannot giue, that both our hearts may be ſet to obey thy commandements, and alſo that by thee wee being defended from the feare of our enemies, may paſſe our time in reſt and quietnes, through the merits of Jeſus Chriſt our Sauiour, Amen.

The

The third Collect for ayde against all perils.

LIghten our darkenesse we beseech thee, O Lord, and by thy great mercie defend vs from all perils and dangers of this night, for the loue of thy onely Sonne our Sauiour Iesus Christ, Amen.

¶ In the feasts of Christmas, the Epiphanie, Saint Matthie, Easter, the Ascension, Pentecost, S. Iohn Baptist, Saint Iames, Saint Bartholomew, S. Matthew, S. Simon and Iude, Saint Andrew, and Trinitie Sunday, shall be sung or said, immediatly after Benedictus, this confession of our Christian faith.

Quicunque vult.

Quicunque vult.

WHosoeuer will be saued: before al things it is necessary, that he holde the Catholique faith.

Which faith, except euery one do keep holy and vndefiled: without doubt hee shall perish euerlastingly.

And the Catholique faith is this: that we worship one God in Trinitie, and Trinitie in vnitie.

Neyther confounding the persons: nor diuiding the substance.

For there is one person of the Father, another of the Sonne: and another of the holy Ghost.

But the Godhead of the Father, of the Sonne, and of the holy Ghost, is all one: the glory equall, the maiestie coeternall.

Such as the Father is, such is the Sonne: & such is the holy Ghost.

The Father vncreate, the Sonne vncreate: and the holy Ghost vncreate.

The Father incomprehensible, the Sonne incomprehensible: and the holy Ghost incomprehensible.

The Father eternall, the Sonne eternall: and the holy Ghost eternall.

And yet they are not three eternals: but one eternall.

As also there be not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almightie, the Sonne Almightie: and the holy Ghost Almightie.

And yet they are not three Almighties: but one Almightie.

So the Father is God, the Sonne is God: and the holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Sonne Lord: and the holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we be compelled by the Christian veritie: to acknowledge euery person by himselfe to bee God and Lord.

So are we forbidden by the Catholique Religion: to say there be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Sonne is of the Father alone: not made, nor created, but begotten.

The holy Ghost is of the Father, & of the Sonne: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers, one Sonne, not three Sonnes: one holy Ghost, not three holy Ghosts.

And in this Trinitie, none is afore or after other: none is greater or lesse then another.

But the whole three Persons bee coeternall together: and coequall.

So that in all things, as is aforesaid: the unitie in

Trinitie, & the Trinitie in vnitie is to be worshipped.

He therefore that will be saued: must thus thinke of the Trinitie.

Furthermore it is necessarie to euerlasting saluation: that he also beleeue rightly in the incarnation of our Lord Iesus Christ.

For the right faith is, that wee beleeue and confesse: that our Lord Iesus Christ, the Sonne of God, is God and man.

God, of the substance of the Father, begotten before the worlds: and man, of the substance of his mother, borne in the world.

Perfect God, and perfect man: of a reasonable soule, and humane flesh subsisting.

Equal to the Father as touching his Godhead: and inferiour to the Father touching his manhood.

Who although he bee God and man: yet hee is not two, but one Christ.

One, not by conuersion of the Godhead into flesh: but by taking the manhood into God.

One altogether, not by confusion of substance: but by vnitie of person.

For as the reasonable soule and flesh is one man: so God and man is one Christ.

Who suffered for our saluation: descended into hell, rose againe the third day from the dead.

Hee ascended into heauen, he sitteth on the right hand of the Father, God Almightie: from whence hee shall come to iudge the quicke and the dead.

At whose comming all men shall rise againe with their bodies: and shall giue accompt for their owne workes.

And they that haue done good, shall goe into life euerlasting: and they that haue done euill, into euerlasting fire.

This

This is the Catholique faith: which except a man beleeue faithfully, he cannot be saued.

Glory be to the Father, &c. As it was in the &c.

¶ Thus endeth the order of the Morning and Euening prayer thorowout the whole yeere.

¶ Here followeth the Letanie, to be vsed vpon *Sundayes, Wednesdayes and Fridayes*, and at other times when it shalbe commanded by the Ordinary.

O God the Father of heauen: haue mercie vpon vs miserable sinners.

O God the Father of heauen: haue mercie vpon vs miserable sinners.

O God the Sonne redeemer of the world: haue mercie vpon vs miserable sinners.

O God the Sonne redeemer of the world: haue mercie vpon vs miserable sinners.

O God the holy Ghost proceeding from the Father and the Sonne: haue mercie vpon vs miserable sinners.

O God the holy Ghost proceeding from the Father and the Sonne: haue mercie vpon vs miserable sinners.

O holy, blessed, & glorious Trinitie, three persons and one God: haue mercie vpon vs miserable sinners.

O holy, blessed, and glorious Trinitie, three persons and one God: haue mercie vpon vs miserable sinners.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sinnes: spare vs good Lorde, spare thy people whome thou hast redeemed with thy most precious blood, and be not angry with vs for euer.

Spare vs good Lord.

From all euill and mischiefe, from sinne, from the

crafts and assaults of the deuill, from thy wrath, and from euerlasting damnation.

Good Lord deliuer vs.

From all blindnesse of heart, from pride, vaine glory, and hypocrisie, from enuie, hatred and malice, and all vncharitablenesse.

Good Lord deliuer vs.

From fornication, and all other deadly sinne, and from all the deceits of the world, the flesh & the deuill.

Good Lord deliuer vs.

From lightning and tempest, from plague, pestilence, and famine, from battell and murther, and from sudden death.

Good Lord deliuer vs.

From all sedition and priuie conspiracie, from all false doctrine and heresie, from hardnes of heart, and contempt of thy word and Commandement.

Good Lord deliuer vs.

By the mysterie of thy holy incarnation, by thy holy natiuitie and Circumcision, by thy Baptisme, fasting and temptation.

Good Lord deliuer vs.

By thine agonie and bloody sweate, by thy crosse and passion, by thy precious death and burial, by thy glorious resurrection and ascension, and by the comming of the holy Ghost.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of iudgement.

Good Lord deliuer vs.

We sinners doe beseech thee to heare vs (O Lorde God) and that it may please thee to rule and gouerne thy holy Church vniuersally in the right way.

We beseech thee to heare vs good Lord.

That

That it may pleaſe thee to keepe and ſtrengthen in the true worſhipping of thee, in righteouſneſſe and holineſſe of life, thy ſeruant James our moſt gracious King and gouernour.

We beſeech thee to heare vs,&c.

That it may pleaſe thee to rule his heart in thy faith, feare, and loue, and that he may euermore haue affiance in thee, and euer ſeeke thy honour and glory.

We beſeech thee to heare vs,&c.

That it may pleaſe thee to be his defender and keeper, giuing him the victory ouer all his enemies.

We beſeech thee to heare vs,&c.

That it may pleaſe thee to bleſſe and preſerue our gracious Queene Anne, Prince Henry, and the reſt of the King and Queenes royall iſſue.

We beſeech thee to heare vs,&c.

That it may pleaſe thee to illuminate all Biſhops, Paſtours, and Miniſters of the Church, with true knowledge and vnderſtanding of thy word, and that both by their preaching and liuing, they may ſet it foorth, and ſhew it accordingly.

We beſeech thee to heare vs,&c.

That it may pleaſe thee to endue the Lords of the Counſel, and all the Nobility, with grace, wiſedome, and vnderſtanding.

We beſeech thee to heare vs,&c.

That it may pleaſe thee to bleſſe and keepe the Magiſtrates, giuing them grace, to execute iuſtice, and to maintaine trueth.

We beſeech thee to heare vs,&c.

That it may pleaſe thee to bleſſe and keepe all thy people.

We beseech thee to heare vs, &c.

That it may please thee to giue to all nations, vnitie, peace, and concord.

We beseech thee to heare vs, &c.

That it may please thee to giue vs an heart to loue and dread thee, and diligently to liue after thy Commandements.

We beseech thee to heare vs, &c.

That it may please thee to giue to all thy people increase of grace, to heare meekely thy word, and to receiue it with pure affection, and to bring foorth the fruits of the spirit.

We beseech thee to heare vs, &c.

That it may please thee to bring into the way of trueth, all such as haue erred, and are deceiued.

We beseech thee to heare vs, &c.

That it may please thee to strengthen such as doe stand, and to comfort and helpe the weake hearted, and to raise vp them that fall, and finally to beate downe Sathan vnder our feete.

We beseech thee to heare vs, &c.

That it may please thee to succour, helpe, and comfort all that bee in danger, necessitie, and tribulation.

We beseech thee to heare vs, &c.

That it may please thee to preserue all that trauell by land or by water, all women labouring of child, all sicke persons, and yong children, and to shew thy pitie vpon all prisoners and captiues.

We beseech thee to heare vs, &c.

That it may please thee to defend and prouide for the fatherlesse children and widowes, and all that be desolate and oppressed.

We beſeech thee to heare vs,&c.

That it may pleaſe thee to haue mercie vpon all men.

We beſeech thee to heare vs,&c.

That it may pleaſe thee to forgiue our enemies, perſecutours and ſlanderers, and to turne their hearts.

We beſeech thee to heare vs,&c.

That it may pleaſe thee to giue and preſerue to our vſe the kindly fruites of the earth, ſo as in due time we may enioy them.

We beſeech thee to heare vs,&c.

That it may pleaſe thee to giue vs true repentance, to forgiue vs all our ſinnes, negligences and ignorances, and to endue vs with the grace of thy holy ſpirit, to amend our liues according to thy holy word.

We beſeech thee to heare vs,&c.

Sonne of God: we beſeech thee to heare vs.

Sonne of God: we beſeech thee to heare vs.

O Lambe of God, that takeſt away the ſinnes of the world.

Graunt vs thy peace.

O Lambe of God, that takeſt away the ſinnes of the world.

Haue mercy vpon vs.

O Chriſt heare vs.

O Chriſt heare vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Chriſt haue mercy vpon vs.

Chriſt haue mercie vpon vs.

Lord haue mercie vpon vs.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.
And leade vs not into temptation.
But deliuer vs from euill. Amen.

The Versicle.

O Lord deale not with vs after our sinnes.

Answere.

Neither reward vs after our iniquities.

Let vs pray.

O God mercifull Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowfull, mercifully assist our prayers, that we make before thee in all our troubles and aduersities, whensoeuer they oppresse vs, and graciously heare vs, that those euils which the craft and subtiltie of the deuill or man worketh against vs be brought to nought, and by the prouidence of thy goodnesse they may be dispersed, that we thy seruants being hurt by no persecutions, may euermore giue thankes vnto thee in thy holy Church, through Iesus Christ our Lorde.

O Lord arise, helpe vs, and deliuer vs for thy Names sake.

O God we haue heard with our eares, and our fathers haue declared vnto vs the noble workes, that thou diddest in their dayes, and in the old time before them.

O Lorde arise, helpe vs, and deliuer vs for thine Honour.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As

As it was in the beginning, is now, and euer shall be: world without end.

From our enemies defend vs, O Christ.

Graciously looke vpon our afflictions.

Pitifully behold the sorowes of our hearts.

Mercifully forgiue the sinnes of thy people.

Fauourably with mercie heare our prayers.

O Sonne of Dauid, haue mercie vpon vs.

Both now and euer vouchsafe to heare vs, O Christ.

Graciously heare vs, O Christ.

Graciously heare vs, O Lord Christ.

¶ The Versicle.

O Lord let thy mercie be shewed vpon vs.

Answere.

As we doe put our trust in thee.

¶ Let vs pray.

WE humbly beseech thee, O Father, mercifully to looke vpon our infirmities, and for the glory of thy Names sake, turne from vs all those euils, that we most righteously haue deserued, and graunt that in all our troubles we may put our whole trust and confidence in thy mercy, and euermore serue thee in holinesse and pureness of liuing, to thy honour and glory, through our onely Mediatour and Aduocate Iesus Christ our Lord. Amen.

¶ A prayer for the Kings Maiestie.

O Lord our heauenly Father, high and mightie, King of kings, Lorde of lordes, the onely ruler of Princes, which doest from thy throne behold all the dwellers vpon earth, most heartily wee beseech

thee with thy fauour to beholde our moſt gracious Souereigne Lorde King James, and ſo replenish him with the grace of thy holy Spirit, that hee may alway incline to thy will, and walke in thy way: endue him plenteously with heauenly gifts: grant him in health and wealth long to liue: ſtrengthen him, that he may vanquish and ouercome all his enemies, and finally after this life, he may attaine euerlasting ioy and felicitie, through Jeſus Chriſt our Lorde. Amen.

¶ A prayer for the Queene and Prince, and other the King and Queenes children.

ALmighty God, which haſt promiſed to bee a Father of thine Elect, and of their ſeede, we humbly beſeech thee to bleſſe our gracious Queene Anne, Prince Henry, and all the King and Queenes royall progenie: endue them with thy holy Spirit, enrich them with thy heauenly grace, proſper them with all happineſſe, and bring them to thine euerlasting kingdome, through Jeſus Chriſt our Lord. Amen.

ALmighty and euerlasting God, which onely worketh great marueiles, ſend downe vpon our Biſhops and Curates, and all Congregations committed to their charge, the healthfull ſpirit of thy grace, and that they may truely pleaſe thee, powre vpon them the continuall dew of thy bleſſing: grant this, O Lord, for the honour of our Aduocate and Mediatour Jeſus Chriſt, Amen.

¶ A prayer of Chryſoſtome.

ALmightie God, which haſt giuen vs grace at this time with one accord, to make our common ſupplications

plications vnto thee, and doest promise that when two or three be gathered together in thy Name, thou wilt grant their requests: fulfill now, O Lord, the desires and petitions of thy seruants, as may be most expedient for them, granting vs in this world knowledge of thy trueth, and in the world to come life euerlasting. Amen.

II. Corinthians xiij.

THe grace of our Lord Iesus Christ, and the loue of God, and the fellowship of the holy Ghost, be with vs all euermore.

For Raine if the time require.

O God heauenly Father, which by thy Sonne Iesus Christ, hast promised to all them that seeke thy kingdome, & the righteousnes thereof, all things necessary to their bodily sustenance: Send vs we beseech thee, in this our necessitie, such moderate raine and showres, that wee may receiue the fruites of the earth to our comfort, and to thy honour, through Iesus Christ our Lord. Amen.

¶ For faire weather.

O Lorde God, which for the sinne of man diddest once drowne all the world, except eight persons, and afterward of thy great mercie diddest promise neuer to destroy it so againe: we humbly beseech thee, that although we for our iniquities haue worthily deserued this plague of raine and waters, yet vpon our true repentance thou wilt send vs such weather, whereby wee may receiue the fruits of the earth in due season, and learne both by thy punishment to amend our liues, and for thy clemencie to giue thee praise and glory, through Iesus Christ our Lorde. Amen.

¶ In

¶ In the time of dearth and famine.

O God heauenly Father, whose gift it is that the raine doeth fall, the earth is fruitfull, beasts increase, and fishes do multiply: behold we beseech thee the afflictions of thy people, and grant that the scarsitie and dearth (which we doe now most iustly suffer for our iniquitie) may through thy goodnesse be mercifully turned into cheapnesse and plenty, for the loue of Iesus Christ our Lord, to whom with thee and the holy Ghost, be all honour, &c.

¶ In the time of warre.

O Almightie God, King of all kings, and gouernour of all things, whose power no creature is able to resist, to whome it belongeth iustly to punish sinners, and to be mercifull to them that truely repent: saue and deliuer vs (we humbly beseech thee) from the hands of our enemies, abate their pride, asswage their malice, and confound their deuices, that we being armed with thy defence, may be preserued euermore from all perils, to glorifie thee, which art the onely giuer of all victorie, through the merits of thy onely Sonne Iesus Christ our Lord.

¶ In the time of any common plague, or sickenesse.

O Almightie God, which in thy wrath, in the time of King Dauid, diddest slay with the plague of pestilence threescore and tenne thousand, and yet remembring thy mercy, diddest saue the rest: haue pitie vpon vs miserable sinners, that now are visited with great sickenesse and mortalitie, that like as thou didst then command thine Angel to cease from punishing,

so

so it may now please thee to withdraw from vs this plague and grieuous sickenesse, through Iesus Christ our Lord. Amen.

O God, whose nature and propertie is euer to haue mercie, and to forgiue, receiue our humble petitions: and though wee bee tied and bound with the chaine of our sinnes, yet let the pitifulnesse of thy great mercie loose vs, for the honour of Iesus Christs sake our Mediatour and aduocate, Amen.

¶ A thankesgiuing for Raine.

O God our heauenly Father, who by thy gracious prouidence, doest cause the former and the Later raine to descend vpon the earth, that it may bring foorth fruit for the vse of man: We giue thee humble thankes, that it hath pleased thee in our greatest necessitie to send vs at the last a ioyfull raine vpon thine inheritance, and to refresh it when it was drie, to the great comfort of vs thine vnworthy seruants, and to the glory of thy holy Name, through thy mercies in Iesus Christ our Lord. Amen.

A thankesgiuing for faire weather.

O Lord GOD who hast iustly humbled vs by thy late plague of immoderate raine and waters, and in thy mercy hast relieued and comforted our soules by this seasonable and blessed change of weather, we praise and glorifie thy holy Name for this thy Mercie, and will alwayes declare thy louing kindnesse from generation to generation, through Iesus Christ our Lord. Amen.

¶ A

¶ A thankesgiuing for plentie.

O Most mercifull Father, which of thy gracious goodnesse, hast heard the deuout prayers of thy Church: and turned our dearth and scarcitie into cheapnesse and plentie: We giue thee humble thanks for this thy especiall bountie, beseeching thee to continue this thy louing kindnes vnto vs, that our land may yeeld vs her fruites of increase, to thy glory and our comfort, through Iesus Christ our Lord. Amen.

¶ A thankesgiuing for Peace and Victory.

O Almightie God, which art a strong Tower of defence vnto thy seruants, against the face of their Enemies: Wee yeeld thee praise and thankesgiuing for our deliuerance from those great and apparant dangers, wherewith wee were compassed: Wee acknowledge it thy goodnesse, that we were not deliuered ouer as a pray vnto them, beseeching thee still to continue such thy mercies towards vs, that all the world may know, that thou art our Sauiour and mightie deliuerer, through Iesus Christ our Lord. Amen.

¶ A thankesgiuing for deliuerance from the Plague.

O Lord God, which hast wounded vs for our sins, and consumed vs for our transgressions, by thy late heauie and dreadfull visitation, and now in the middest of Iudgement remembring Mercie, hast redeemed our soules from the iawes of death: Wee offer vnto thy Fatherly goodnesse our selues, our soules and bodies, which thou hast deliuered, to be a liuing

liuing sacrifice vnto thee, alwayes praising and magnifying thy mercies in the middest of the Congregation, through Jesus Christ our Lord. Amen.

Or this.

WEe humbly acknowledge before thee (O most mercifull Father) that all the punishments which are threatned in thy Law might iustly haue fallen vpon vs, by reason of our manifold transgressions and hardnesse of heart. Yet seeing it hath pleased thee of thy tender mercie vpon our weake and vnworthy humiliation, to asswage the noysome pestilence, wherewith we lately haue bene soze afflicted, and to restore the voyce of ioy and health into our dwellings: Wee offer vnto thy diuine Maiestie the Sacrifice of praise and thankesgiuing, lauding and magnifying thy glorious Name for such thy preseruation and prouidence ouer vs through Jesus Christ our Lord. Amen.

The Collects, Epistles, and Gospels, to be vsed at the celebration of the Lords Supper and holy Communion through the yeere.

¶ The first Sunday in Aduent.

The Collect.

ALmightie God, giue vs grace that we may cast away the workes of darkenesse, and put vpon vs the armour of light now in the time of this mortall life (in the which thy Sonne Iesus Christ came to visit vs in great humilitie) that in the last day, when hee shall come againe in his glorious Maiestie to iudge both the quicke and the dead, we may rise to the life immortall, through him, who liueth and reigneth with thee and the holy Ghost, now and euer. Amen.

The Epistle.

Rom. 13. 8 OWe nothing to any man, but this, that ye loue one another: For he that loueth another, fulfilleth the Lawe. For these Commandements, Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnesse, Thou shalt not lust: and so forth (if there be any other Commandement) it is all comprehended in this saying, namely, Loue thy neighbour as thy selfe. Loue hurteth not his neighbour, therefore is loue the fulfilling of the Law. This also wee know the season, how that it is time that wee should now awake out of sleepe: for now is our saluation neerer, then when wee beleeued. The night is passed, the day is come nigh: let vs therefore cast away the deedes of darkenesse, and let vs put on the armour of light. Let vs walke honestly,

honestly as it were in the day light, not in eating and drinking, neither in chambering and wantonnesse, neither in striefe and enuying: but put ye on the Lord Iesus Christ, and make no prouision for the flesh, to fulfill the lusts of it.

The Gospel.

AND when they drew nigh to Hierusalem, and were come to Bethphage vnto mount Oliuet, then sent Iesus two of his disciples, saying vnto them, Goe into the towne that lieth ouer against you, and anon ye shall find an asse bound, and her colt with her, loose them, and bring them vnto me: and if any man say ought vnto you, say yee, The Lord hath need of them: and straight way he will let them goe. All this was done, that it might bee fulfilled which was spoken by the Prophet, saying, Tell yee the daughter of Sion: Behold, thy King commeth vnto thee meeke, sitting vpon an asse, and a colt the foale of the asse vsed to the yoke. The disciples went and did as Iesus commanded them, and brought the asse and the colt, and put on them their clothes, and set him thereon. And many of the people spread their garments in the way: other cut downe branches from the trees, and strawed them in the way. Moreouer the people that went before, and they that came after, cried, saying, Hosanna to the sonne of Dauid: Blessed is he that commeth in the name of the Lord, Hosanna in the highest. And when hee was come to Hierusalem, all the citie was moued, saying, Who is this? And the people said, This is Iesus the Prophet of Nazareth, a citie of Galilee. And Iesus went into the Temple of God, and cast out all them that solde and bought in the Temple, and ouerthrew the tables of the money changers, and the seates of them that Mat. 21. 1.

that solde doues, and sayd vnto them, It is written My house shall be called the house of prayer, but yee haue made it a denne of theeues.

¶ The second Sunday in Aduent.

The Collect.

BLessed Lord, which hast caused all holy Scriptures to bee written for our learning: Graunt vs that we may in such wise heare them, reade, marke, learne, & inwardly digest them, that by patience and comfort of thy holy word, we may embrace and euer hold fast the blessed hope of euerlasting life, which thou hast giuen vs in our Sauiour Iesus Christ.

The Epistle.

Rom. 15. 4 WHatsoeuer things are written afore time, they are written for our learning, that wee, through patience and comfort of the Scriptures might haue hope. The God of patience and consolation, graunt you to bee like minded one towards another, after the ensample of Christ Iesus: that yee all agreeing together, may with one mouth praise God the Father of our Lord Iesus Christ. Wherefore receiue yee one another, as Christ receiued vs, to the praise of God. And this I say, that Iesus Christ was a minister of the circumcision for the trueth of God, to confirme the promises made vnto the fathers, and that the Gentiles might praise God for his mercie, as it is written, For this cause I will praise thee among the Gentiles, and sing vnto thy Name. And againe he saith, Reioyce yee Gentiles with his people. And againe, Praise the Lorde all yee Gentiles, and laud him all yee nations together. And againe Esay sayth, There shall bee the roote of Iesse, and hee that shall rise to reigne ouer the Gentiles, in him shall the Gentiles

Gentiles truſt. The God of hope fill you with all ioy and peace in beleeuing, that yee may be rich in hope through the power of the holy Ghoſt.

The Goſpel.

THere ſhalbe ſignes in the Sonne, and in the Moone, & in the Starres: and in the earth the people ſhall be at their wittes end through diſpaire. The Sea and the water ſhall roare, and mens hearts ſhal faile them for feare, and for looking after thoſe things which ſhall come on the earth: for the powers of heauen ſhall mooue. And then ſhall they ſee the Sonne of man come in a cloud, with power and great glory. When theſe things beginne to come to paſſe, then looke vp, and lift vp your heads, for your redemption draweth nigh. And he ſhewed them a ſimilitude: Behold the figge tree, and all other trees, when they ſhoote forth their buds, ye ſee and know of your owne ſelues, that Summer is then nigh at hand. So likewiſe yee alſo (when yee ſee theſe things come to paſſe) be ſure that the kingdom of God is nigh. Verily I ſay vnto you, this generation ſhall not paſſe, till all bee fulfilled. Heauen and earth ſhall paſſe, but my words ſhall not paſſe. Luk. 21. 25

¶ The third Sunday in Aduent.

The Collect.

LOrd wee beſeech thee to giue eare to our prayers, and by thy gracious viſitation lighten the darkeneſſe of our hearts, by our Lord Jeſus Chriſt.

The Epiſtle. 1. Cor. 4. 1

LEt a man this wiſe eſteeme vs, euen as the miniſters of Chriſt, and ſtewards of the ſecrets of GOD. Furthermore, it is required of the ſtewards, that a man bee found faithfull.

with me it is but a very small thing that I should bee iudged of you, either of mans iudgement: No, I iudge not mine owne selfe, for I know nought by my selfe, yet am I not thereby iustified. It is the Lorde that iudgeth me. Therefore iudge nothing before the time vntill the Lord come, which will lighten things that are hid in darkenelle, and open the counsels of the hearts, and then shall euery man haue praise of God.

The Gospel.

Mat. 11.2. When Iohn, being in prison, heard the workes of Christ, hee sent two of his disciples, and sayd vnto him, Art thou he that shall come, or do we looke for another? Iesus answered, and said vnto them, Go and shew Iohn againe what ye haue heard and seene. The blinde receiue their sight, the lame walke, the lepers are cleansed, and the deafe heare, the dead are raised vp, and the poore receiue the glad tidings of the Gospel: and happy is hee that is not offended by me. And as they departed, Iesus began to say vnto the people concerning Iohn, What went ye out into the wildernesse to see? A reede that is shaken with the winde? or what went ye out to see? A man clothed in soft raiment? Behold, they that weare soft clothing are in Kings houses. But what went yee out for to see? A Prophet? Verily I say vnto you, and more then a Prophet. For this is hee of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

¶ The fourth Sunday in Aduent.

The Collect.

LOrd raise vp (wee pray thee) thy power, and come among vs, and with great might succour vs, that whereas (through our sinnes and wickednesse) wee

be

be sore let and hindered, thy bountiful grace and mercy (through the satisfaction of thy Sonne our Lord) may speedily deliuer vs: to whom with thee and the holy Ghost, bee honour and glory, world without ende.

The Epistle.

REioyce in the Lord alway, and againe I say, Reioyce. Let your softnesse bee knowen to all men, the Lorde is euen at hand. Bee carefull for nothing: but in all prayer and supplication, let your petitions be manifest vnto God, with giuing of thankes. And the peace of God (which passeth all vnderstanding) keepe your hearts and minds through Christ Iesu. Phil. 4. 4.

The Gospel.

THis is the record of Iohn, when the Iewes sent Priestes and Leuites from Hierusalem, to aske him, What art thou? And he confessed, and denied not, and sayd plainely, I am not Christ. And they asked him, What art thou then? Art thou Elias? And hee sayd, I am not. Art thou the Prophet? And hee answered, No. Then sayde they vnto him, What art thou, that wee may giue an answere vnto them that sent vs? what sayest thou of thy selfe? Hee sayde, I am the voyce of a cryer in the wildernesse, Make streight the way of the Lord, as sayd the Prophet Esay. And they which were sent were of the Pharisees, and they asked him, and sayd vnto him, Why baptizest thou then, if thou bee not Christ, nor Elias, neither that Prophet? Iohn answered them, saying, I baptize with water, but there standeth one among you whom you know not: he it is, which though hee came after mee, was before mee, whose shooe latchet I am not woorthy to vnloose. These things were Ioh. 1. 19.

done at Bethabara beyond Iordan, where Iohn did baptize.

¶ Christmas day.

The Collect.

ALmightie God, which hast giuen vs thy only begotten Sonne to take our nature vpon him, and this day to be borne of a pure virgin: graunt that we being regenerate, and made thy children by adoption and grace, may dayly be renewed by thy holy spirit, through the same our Lord Iesus Christ, who liueth and reigneth with thee, &c.

The Epistle.

Hebr. 1. 1. GOD in times past, diuersly and many wayes spake vnto the Fathers by Prophets: but in these last dayes hee hath spoken to vs by his owne sonne, whom hee hath made heire of all things, by whom also he made the world. Which Sonne beeing the brightnesse of his glory, and the very image of his substance, ruling all things with the word of his power, hath by his owne person purged our sinnes, and sitteth on the right hand of the Maiesty on high, being so much more excellent then the Angels, as hee hath by inheritance obteined a more excellent name then they. For vnto which of the Angels sayd he at any time, Thou art my Sonne, this day haue I begotten thee? And againe, I will bee his Father, and hee shall bee my Sonne. And againe, when hee bringeth in the first begotten Sonne into the world, he saith, And let all the Angels of God worship him. And vnto the Angels he sayeth, Hee maketh his Angels spirits, and his ministers a flame of fire. But vnto the Sonne he sayth, Thy seate (O God) shall be for euer and euer, the scepter of thy kingdome is a right scepter: thou hast loued righteousnesse, and ha-

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ted iniquitie. Wherefore God, euen thy God, hath anoynted thee with the oyle of gladnesse aboue thy fellowes. And thou Lord in the beginning hast layd the foundation of the earth, and the heauens are the workes of thy hands. They shall perish, but thou endurest. They all shall waxe olde as doeth a garment, and as a vesture shalt thou change them, and they shall be changed: but thou art euen the same, and thy yeeres shall not fayle.

The Gospel.



N the beginning was the Worde, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by it, and without it was made nothing that was made. In it was life, and the life was the light of men, & the light shineth in the darknesse, and the darknesse comprehended it not. There was sent from God a man, whose name was Iohn: the same came as a witnesse, to beare witnesse of the light, that all men through him might beleeue. He was not that Light, but was sent to beare witnesse of the Light. That Light was the true light, which lighteth euery man that commeth into the world. He was in the worlde, and the world was made by him, and the world knew him not. He came among his owne, and his owne receiued him not. But as many as receiued him, to them gaue hee power to bee made sonnes of God, euen them that beleeued on his Name, which were borne, not of blood, nor of the will of the flesh, nor yet of the will of man, but of God. And the same Word became flesh, and dwelt among vs, and we saw the glory of it, as the glory of the onely begotten Sonne of the Father, full of grace and trueth. Iohn 1.1.

The Collect.

GRaunt vs, O Lorde, to learne to loue our enemies, by the example of thy Martyr Saint Steuen, who prayed for his persecutours, to thee which liuest, &c.

¶ Then shall follow the Collect of the Natiuitie, which shal be said continually vnto New yeeres day.

The Epistle.

Act. 7. 55. AND Steuen being full of the holy Ghost, looked vp stedfastly with his eies into heauen, and saw the glory of God, and Iesus standing on the right hand of God, and sayd, Behold, I see the heauens open, and the Sonne of man standing on the right hande of God. Then they gaue a shoute with a loud voyce, and stopped their eares, and ran vpon him all at once, and cast him out of the citie, and stoned him. And the witnesses laid downe their clothes at a yong mans feete, whose name was Saul: and they stoned Steuen, calling on, and saying, Lord Iesu receiue my spirit. And he kneeled downe, and cryed with a loude voice, Lord lay not this sinne to their charge. And when he had thus spoken, he fell asleepe.

The Gospel.

Matt. 23. 34. BEhold, I send vnto you Prophets, and wise men, and Scribes, & some of them yee shall kill and crucifie, and some of them yee shall scourge in your Synagogues, & persecute them from citie to citie, that vpon you may come all the righteous blood which hath been shed vpon the earth, from the blood of the righteous Abel, vnto the blood of Zacharias the sonne of Barachias, whom ye slew betweene the temple and the altar. Verily I say vnto you, all these thinges

things shall come vpon this generation. O Hierusalem, Hierusalem, thou that killest the Prophets, and stonest them which are sent vnto thee, how often would I haue gathered thy children together, euen as the hen gathereth her chickens vnder her wings, and yee would not? Behold, your house is left vnto you desolate. For I say vnto you, yee shall not see me henceforth, till that yee say, Blessed is he that commeth in the Name of the Lord.

¶ Saint Iohn Euangelists day.

The Collect.

MErcifull Lord, we beseech thee to cast thy bright beames of light vpon thy Church, that it being lightned by the doctrine of thy blessed Apostle and Euangelist Iohn, may attaine to thy euerlasting gifts, through Iesus Christ our Lord, Amen.

The Epistle.



THat which was from the beginning, 1. Ioh. 1. 1.
which we haue heard, which wee haue seene with our eies, which we haue looked vpon, and our hands haue handled of the word of life (And the life appeared, and we haue seene, and beare witnesse, & shew vnto you that eternall life, which was with the Father, and appeared vnto vs) That which wee haue seene and heard, declare we vnto you, that ye also may haue fellowship with vs, and that our fellowship may bee with the Father and his Sonne Iesus Christ. And this we write vnto you, that ye may reioyce, and that your ioy may be full. And this is the tidings which we haue heard of him, and declare vnto you, that God is light, and in him is no darkenesse at all. If we say we haue fellowship with him, and walke in darknesse, we lie, and doe not the trueth. But and if wee

walke in light, euen as hee is in light, then haue wee fellowship with him, & the blood of Iesus Christ his Sonne cleanseth vs from all sin. If we say we haue no sinne, we deceiue our selues, & the trueth is not in vs. If we acknowledge our sinnes, he is faithfull and iust to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse. If we say we haue not sinned, we make him a liar, and his word is not in vs.

The Gospel.

Iohn. 21. 19.



IEsus said vnto Peter, Follow thou me. Peter turned about, and saw the Disciple whom Iesus loued, following, (which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?) When Peter therefore saw him, hee said to Iesus, Lord, what shall he here do? Iesus said vnto him, If I will haue him to tary til I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that Disciple should not die: yet Iesus said not vnto him, Hee shall not die: but, If I will that he tary til I come, what is that to thee? The same disciple is he, which testifieth of these things, & wrote these things, and wee know that his testimony is true. There are also many other things which Iesus did, the which if they should bee written euery one, I suppose the world could not containe the bookes that should be written.

¶ Innocents day.

The Collect.

ALmightie God, whose praise this day the young Innocents thy witnesses haue confessed & shewed forth, not in speaking, but in dying: mortifie and kill all vices in vs, that in our conuersation, our life may expresse thy faith, which with our tongues wee do confesse, through Iesus Christ our Lord.

The

The Epistle.

I Looked, and loe, a Lambe stoode on the mount Sion, and with him an hundred fortie and foure thousand, hauing his name and his fathers name written in their foreheads. And I heard a voice from heauen, as the sound of many waters, and as the voyce of a great thunder. And I heard the voyce of Harpers, harping with their harpes. And they sung as it were a new song before the seate, and before the foure beasts and the Elders, and no man could learne the song, but the hundred fortie and foure thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins. These follow the Lambe whithersoeuer hee goeth. These were redeemed from men, being the first fruits vnto God, and to the Lambe, and in their mouthes was found no guile: for they are without spot before the throne of God. Apo. 14. 1.

The Gospel.

THe Angel of the Lord appeared to Ioseph in a sleepe, saying, Arise, and take the child and his mother, and flee into Egypt, and bee thou there till I bring thee word. For it will come to passe that Herode will seeke the child to destroy him. So when he awoke, he took the child and his mother by night, and departed into Egypt, and was there vnto the death of Herode, that it might be fulfilled which was spoken of the Lord, by the Prophet, saying, Out of Egypt haue I called my sonne. Then Herode, when he sawe that he was mocked of the wise men, was exceeding wroth, and sent forth men of warre, and slew all the children that were in Bethlehem, and in all the coasts (as many as were two yeere olde or vnder) Mat. 2. 13.

according to the time, which he had diligently knowen out of the wise men. Then was fulfilled that which was spoken by the Prophet Jeremy, whereas he said, In Rama was there a voyce heard, lamentation, weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they were not.

¶ The Sunday after Christmas day.

The Collect.

Almightie God, &c. (As vpon Christmas day.)

The Epistle

Gala.4. 1. AND I say, that the heire (as long as he is a childe) differeth not from a seruant, though he be lord of all, but is vnder tutors and gouernors, vntill the time that the father hath appointed. Euen so we also, when we were children, were in bondage vnder the ordinances of the world. But when the time was full come, God sent his sonne made of a woman, and made bond vnto the Lawe, to redeeme them which were bond vnto the Lawe, that wee through election might receiue the inheritance that belongeth vnto the naturall sonnes. Because ye are sonnes, God hath sent the spirit of his sonne into your hearts, which cryeth Abba, father. Wherefore now thou art not a seruant, but a sonne. If thou bee a sonne, thou art also an heire of God through Christ.

The Gospel.

Mat.1.1. THis is the Booke of the generation of Iesus Christ the sonne of Dauid, the sonne of Abraham: Abraham begat Isahac: Isahac begat Jacob: Jacob begat Judas and his brethren: Judas begat Phares and Zaram, of Thamar: Phares begat Esrom: Esrom begat Aram: Aram begat Aminadab:

Aminadab

Aminadab begat Naasson: Naasson begat Salmon: Salmon begat Boos, of Rahab: Boos begat Obed, of Ruth: Obed begat Jesse: Jesse begat Dauid the king: Dauid the king begat Salomon, of her that was the wife of Urie: Salomon begat Roboam: Roboam begat Abia: Abia begate Asa: Asa begat Iosaphat: Iosaphat begat Iozam: Iozam begate Ozias: Ozias begat Joatham: Joatham begate Achas: Achas begat Ezekias: Ezekias begat Manasses: Manasses begate Amon: Amon begat Josias: Josias begat Jechonias and his brethren, about the time that they were caried away to Babylon. And after they were brought to Babylon, Jechonias begate Salathiel: Salathiel begat Zorobabel: Zorobabel begate Abiud: Abiud begat Eliachim: Eliachim begate Azor: Azor begate Sadoc: Sadoc begat Achim: Achim begat Eliud: Eliud begat Eleazar: Eleazar begate Matthan: Matthan begat Jacob: Jacob begat Joseph the husband of Mary, of whom was borne Jesus, euen he that is called Christ. And so all the generations from Abraham to Dauid, are xiiii. generations. And from Dauid vnto the captiuitie of Babylon, are xiiii. generations. And from the captiuitie of Babylon vnto Christ, are xiiii. generations.

The birth of Jesus Christ was on this wise: When his mother Mary was married to Joseph, (before they came to dwell together) shee was found with childe by the holy Ghost. Then Joseph her husband, because hee was a righteous man, and would not put her to shame, was minded priuily to depart from her. But while he thus thought, beholde, the Angel of the Lord appeared vnto him in sleepe, saying, Joseph thou sonne of Dauid, feare not to take vnto thee Mary thy wife: for that which is conceiued in her, commeth of the holy Ghost. Shee shall bring

forth

forth a Sonne, and thou shalt call his Name Iesus, for he shall saue his people from their sinnes.

All this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold, a maid shall be with child, and shall bring forth a sonne, and they shall call his Name Emmanuel: which if a man interpret, is as much to say, as God with vs. And Ioseph, assoone as hee awoke out of sleepe, did as the Angel of the Lord had bidden him: and hee tooke his wife vnto him, and knewe her not, till shee had brought forth her first begotten Sonne, and called his Name Iesus.

¶ The Circumcision of Christ.

The Collect.

ALmightie God, which madest thy blessed Sonne to bee circumcised, and obedient to the Lawe for man: graunt vs the true circumcision of the spirite, that our hearts and all our members being mortified from all worldly and carnal lustes, may in all things obey thy blessed will, through the same thy Sonne Iesus Christ our Lord.

The Epistle.

Rom. 4. 8. BLessed is the man to whom the Lord will not impute sinne. Came this blessednesse then vpon the circumcision, or vpon the vncircumcision also? For wee say, that faith was reckoned to Abraham for righteousnes. How was it then reckoned? when hee was in circumcision, or when hee was in the vncircumcision? not in time of circumcision, but when hee was yet vncircumcised. And hee receiued the signe of circumcision, as a seale of the righteousnesse of faith, which he had yet being vncircumcised, that he should be the father of all them that beleeue, though they be

not

not circumcised, that righteousnesse might be imputed to them also, and that hee might bee the father of circumcision, not vnto them onely which came of the circumcised, but vnto them also that walke in the steps of the faith that was in our father Abraham before the time of circumcision. For the promise (that he should bee heire of the world) happened not to Abraham, or to his seed through the Law, but through the righteousnesse of faith. For if they which are of the Law bee heires, then is faith but vaine, and the promise of none effect.

The Gospel.

AND it fortuned, assoone as the Angels were gone away from the shepheards into heauen, they saide one to another, Let vs goe euen now vnto Bethlehem, and see this thing that wee heare say is happened, which the Lord hath shewed vnto vs. And they came with haste, and found Marie and Joseph, and the Babe layd in a manger. And when they had seene it, they published abroade the saying that was tolde them of that childe. And all they that heard it, wondred at those things which were tolde them of the shepheards: But Marie kept all these sayings, and pondered them in her heart. And the shepheards returned, praising and lauding God, for all the things that they had heard and seene, euen as it was tolde vnto them. And when the eight day was come, that the childe should be circumcised, his name was called Jesus, which was named of the Angel before he was conceiued in the wombe. Luke 2.15

If there bee a Sunday betweene the Epiphanie and the Circumcision, then shalbe vsed the same Collect, Epistle and Gospel at the Communion, which was vsed vpon the day of Circumcision.

¶ The

The Collect.

O God, which by the leading of a starre, diddest manifest thy only begotten Sonne to the Gentiles: mercifully grant, that we which know thee now by faith, may after this life haue the fruition of thy glorious Godhead, through Christ our Lord, Amen.

The Epistle.

Ephe. 3. 1. FOr this cause I Paul am a prisoner of Iesus Christ for you heathen, if ye haue heard of the ministration of the grace of God which is giuen me to youward. For by reuelation shewed hee the mysterie vnto me, as I wrote afore in few wordes, whereby when ye reade, ye may vnderstand my knowledge in the mysterie of Christ, which mysterie in times past was not opened vnto the sonnes of men, as it is nowe declared vnto his holy Apostles and Prophets by the Spirit, that the Gentiles should bee inheritors also, and of the same bodie, and partakers of his promise of Christ, by the meanes of the Gospel: whereof I am made a minister, according to the gift of the grace of God, which is giuen vnto mee after the working of his power. Vnto mee the least of all Saints is this grace giuen, that I should preach among the Gentiles, the vnsearchable riches of Christ, and to make all men see what the fellowship of the mysterie is, which from the beginning of the world hath bene hid in God, which made all things through Iesus Christ, to the intent that now vnto the rulers and powers in heauenly things, might be knowen by the Congregation, the manifolde wisedome of God, according to the eternall purpose which he wrought in Christ Iesu our Lord, by whom wee haue boldenesse and entrance with the confidence which is by the faith of him.

The

The Gospel.

WHen Iesus was borne in Bethlehem, a citie of Iurie, in the time of Herode the king: behold, there came wise men from the East to Hierusalem, saying, Where is hee that is borne King of the Iewes: for we haue seene his starre in the East, and are come to worship him. When Herod the king had heard these things, he was troubled, and all the citie of Hierusalem with him. And when hee had gathered all the chiefe Priestes and Scribes of the people together, hee demanded of them where Christ should be borne. And they said vnto him, At Bethlehem in Iurie: for thus it is written by the Prophet, And thou Bethlehem in the land of Iury, art not the least among the princes of Iuda: for out of thee shall come vnto mee the Captaine that shall gouerne my people Israel. Then Herode (when hee had priuily called the wise men) hee enquired of them diligently what time the starre appeared. And hee bade them goe to Bethlehem, and sayde, Goe your way thither, and search diligently for the childe: and when yee haue found him, bring me word againe, that I may come and worship him also. When they had heard the King, they departed, and loe, the starre which they sawe in the East, went before them, till it came and stoode ouer the place wherein the childe was. When they saw the starre, they were exceeding glad, and went into the house, and found the childe with Mary his mother, and fell downe flat, and worshipped him, and opened their treasures, and offered vnto him gifts, gold, frankincense, and myrrhe. And after they were warned of God in a sleepe, that they should not goe againe to Herode, they returned into their owne countrey another way. Matt. 2. 1.

¶ The

The Collect.

LOrd wee beseech thee, mercifully to receiue the prayers of thy people, which call vpon thee: and graunt that they may both perceiue and know what things they ought to doe, and also haue grace and power faithfully to fulfill the same, through Iesus Christ our Lord. Amen.

The Epistle.

Rom. 12. 1 I Beseech you therefore, brethren, by the mercifulnesse of God, that ye make your bodies a quicke sacrifice, holy, and acceptable vnto God, which is your reasonable seruing of God. And fashion not your selues like vnto this world, but be ye changed in your shape, by the renewing of your minde, that yee may proue what thing that good and acceptable and perfect will of God is. For I say (through the grace that vnto mee giuen is) to euery man among you, that no man stand high in his owne conceite, more then it becommeth him to esteeme of himselfe: but so iudge of himselfe, that hee be gentle and sober, according as God hath dealt to euery man the measure of faith. For as wee haue many members in one body, and all members haue not one office: so wee being many, are one bodie in Christ, and euery man among our selues one anothers members.

The Gospel.

Luke 2. 43 THe father and mother of Iesus went to Hierusalem, after the custom of the feast day. And when they had fulfilled the dayes, as they returned home, the child Iesus abode still at Hierusalem, and his father and mother knewe not of it: but they supposing him to haue beene in the company, came a dayes iourney, and sought him among their kinsfolke and acquaintance,

acquaintance. And when they found him not, they went backe againe to Hierusalem, and sought him. And it fortuned, that after three dayes they found him in the Temple, sitting in the middest of the Doctors, hearing them and posing them: And all that heard him, were astonied at his understanding and answeres. And when they sawe him, they marueiled. And his mother sayd vnto him, Sonne, why hast thou thus dealt with vs? Behold, thy father and I haue sought thee sorrowing. And he sayd vnto them, How happened it, that ye sought me? Wist yee not that I must goe about my fathers businesse? And they vnderstood not that saying, which hee spake vnto them. And hee went downe with them, and came to Nazareth, and was obedient vnto them. But his mother kept all these sayings together in her heart. And Iesus prospered in wisedome, and age, and in fauour with God and men.

¶ The second Sunday after the Epiphanie.

The Collect.

ALmightie and euerlasting God, which doest gouerne all things in heauen and earth: mercifully heare the supplications of thy people, and grant vs thy peace all the dayes of our life.

The Epistle.

SEeing that we haue diuers gifts, accoRom. 12.6
ding to the grace that is giuen vnto vs, if a man haue ỹ gift of prophesie, let him haue it, that it be agreeing to the faith. Let him that hath an office, wait on his office. Let him that teacheth, take heede to his doctrine. Let him that exhorteth, giue attendance to his exhortation. If any man giue, let him doe it with singlenesse. Let him that ruleth, doe it with diligence. If any man shew mercie, let him doe it with cheerefulnes.

fulnes. Let loue be without dissimulation. Hate that which is euil, and cleaue vnto that which is good. Be kinde one to another with brotherly loue. In giuing honour, goe one before another. Be not slouthfull in the businesse which ye haue in hand. Bee feruent in spirit. Applie your selues to the time. Reioice in hope. Be patient in tribulation. Continue in prayer. Distribute vnto the necessitie of the saints. Bee ready to harbour. Blesse them which persecute you. Blesse I say, and curse not. Be merrie with them that are merie, weepe with them that weepe. Be of like affection one towards another. Be not high minded, but make your selues equall to them of the lower sort.

The Gospel.

Iohn 2.1. AND the third day was there a marriage in Cana a citie of Galilee, & the mother of Iesus was there. And Iesus was called and his disciples vnto the mariage. And whē the wine failed, the mother of Iesus said vnto him, They haue no wine. Iesus said vnto her, Woman, what haue I to do with thee? mine houre is not yet come. His mother said vnto the ministers, whatsoeuer he saith vnto you, doe it. And there were standing there fiue water pots of stone, after the maner of purifying of the Iewes, conteining two or three firkins a piece. Iesus sayd vnto them, Fill the water pots with water. And they filled them vp to the brimme. And he sayd vnto them, Draw out now, and beare vnto the Gouernour of the feast. And they bare it. When the ruler of the feast had tasted the water turned into wine, and knew not whence it was, (but the ministers which drew the water knew) hee called the bridegrome, and said vnto him, Euery man at the beginning doth set forth good wine, and when men bee drunke, then that which is worse: but thou hast

hast kept the good wine vntill now. This beginning of miracles did Iesus in Cana of Galilee, and shewed his glory, and his disciples beleeued on him.

¶ The third Sunday after the Epiphanie.

The Collect.

ALmightie and euerlasting God, mercifully looke vpon our infirmities, and in all our dangers and necessities, stretch forth thy right hand to helpe and defend vs, through Christ our Lord.

The Epistle.

BEe not wise in your owne opinions. Recompense to no man euill for euill. Prouide afore hand things honest, not onely before God, but also in the sight of all men. If it bee possible (as much as in you is) liue peaceably with all men. Dearely beloued, auenge not your selues, but rather giue place vnto wrath. For it is written, Vengeance is mine, I will reward, saith the Lorde. Therefore if thine enemy hunger, feede him: if he thirst, giue him drinke: for in so doing, thou shalt heape coales of fire on his head. Be not ouercome of euill, but ouercome euill with goodnesse. Rom. 12. 16.

The Gospel.

WHen hee was come downe from the mountaine, much people followed him. And behold, there came a leper and worshipped him, saying, Master, if thou wilt, thou canst make mee cleane. And Iesus put forth his hand, and touched him, saying, I will, bee thou cleane: and immediatly his leprosie was cleansed. And Iesus said vnto him, Tell no man, but goe and shew thy selfe to the Priest, and offer the gift (that Moses commanded to be offered) for a witnesse vnto them. And when Iesus was entred into Mat. 8. 1.

Capernaum, there came vnto him a Centurion, and beſought him, ſaying, Maiſter, my ſeruant lieth at home ſicke of the palſie, and is grieuouſly pained. And Jeſus ſaid, When I come vnto him, I will heale him. The Centurion anſwered, and ſaid, Sir, I am not worthie that thou ſhouldeſt come vnder my roofe: but ſpeake the word only, and my ſeruant ſhalbe healed. For I alſo my ſelfe am a man ſubiect to the authoritie of another, and haue ſouldiers vnder me: and I ſay to this man, Goe, and hee goeth: and to another man, Come, and he commeth: and to my ſeruant, Do this, and he doeth it. When Jeſus heard theſe words, he marueiled, and ſaid vnto them that followed him, verely I ſay vnto you, I haue not found ſo great faith in Iſrael. I ſay vnto you, that many ſhall come from the Eaſt and Weſt, and ſhall reſt with Abraham, Iſaac, and Jacob, in the kingdome of heauen. But the children of the kingdome ſhall bee caſt out into vtter darkeneſſe, there ſhall be weeping and gnaſhing of teeth. And Jeſus ſaid vnto the Centurion, Goe thy way, and as thou beleeueſt, ſo bee it vnto thee. And his ſeruant was healed in the ſelfe ſame houre.

¶ The iiii. Sunday after the Epiphanie.

The Collect.

GOd which knoweſt vs to be ſet in the mids of ſo many and great dangers, that for mans frailneſſe we cannot alway ſtand vpright: graunt to vs the health of body and ſoule, that all thoſe things which we ſuffer for ſinne, by thy helpe wee may well paſſe and ouercome, through Chriſt our Lord.

The Epiſtle.

Rom. 13. 1 LEt euery ſoule ſubmit himſelfe vnto the authoritie of the higher powers: for there is no power but of God. The powers that be, are ordeined

ordeined of God. Whosoeuer therefore resisteth power, resisteth the ordinance of God: but they that resist, shall receiue to themselues damnation. For rulers are not fearefull to them that doe good, but to them that do euill. Wilt thou be without feare of the power: do wel then, & so shalt thou be praised of the same: for hee is the minister of God for thy wealth. But if thou do that which is euill, then feare: for he beareth not the sword for nought: for hee is the minister of God to take vengeance on them that do euill. Wherefore ye must needes obey, not onely for feare of vengeance, but also because of conscience, and euen for this cause pay yee tribute: For they are Gods ministers, seruing for the same purpose. Giue to euery man therefore his duetie: tribute to whom tribute belongeth: custom, to whom custom is due: feare, to whom feare belongeth: honor to whom honor perteineth.

The Gospel.

AND when he entred into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, insomuch as the ship was couered with waues, but hee was asleepe. And his disciples came to him, & awoke him, saying, Master, saue vs, we perish. And he said vnto them, Why are ye fearefull, O ye of litle faith? Then hee arose, and rebuked the winds & the sea, and there followed a great calme. But the men marueiled, saying, What maner of man is this, that both winds and sea obey him? And when hee was come to the other side, into the countrey of the Gergesites, there met him two possessed of deuils, which came out of the graues, and were out of measure fierce, so that no man might goe by that way. And beholde, they cryed out, saying, O Iesu, thou Sonne of God, what haue we to do with thee? Mat. 8. 23.

Art thou come hither to torment vs before the time? And there was a good way off from them an heard of many swine feeding. So the deuils besought him, saying, If thou cast vs out, suffer vs to goe into the herd of swine. And hee sayde vnto them, Goe your wayes. Then they went out, and departed into the herd of swine. And behold, the whole herd of swine was carried headlong into the Sea, and perished in the waters. Then they that kept them, fled, and went their wayes into the city, and told euery thing, and what had happened vnto the possessed of the deuils. And behold, the whole citie came out to meete Iesus: and when they saw him, they besought him that he would depart out of their coasts.

¶ The v. Sunday after the Epiphanie.

The Collect.

LOrde, wee beseech thee to keepe thy Church and household continually in thy true Religion, that they which do leane only vpon hope of thy heauenly grace, may euermore bee defended by thy mightie power, through Iesus Christ our Lord.

The Epistle.

Col. 3.12. PVt vpon you, as the elect of God, tender mercie, kindenesse, humblenesse of minde, meekenesse, long suffering, forbearing one another, and forgiuing one another, if any man haue a quarrell against another: as Christ forgaue you, euen so doe ye. Aboue all these things put on loue, which is the bond of perfectenesse. And the peace of God rule in your hearts, to the which peace ye are called in one bodie: and see that yee be thankefull. Let the word of Christ dwell in you plenteously, with all wisedome. Teach and exhort your owne selues in Psalmes, & Hymnes, and spirituall songs.

singing

singing with grace in your hearts to the Lord. And whatsoeuer ye doe in word or deede, doe all in the Name of the Lord Iesu, giuing thankes to God the Father, by him.

The Gospel.



THe kingdome of heauen is like vnto a man which sowed good seed in his field: but while men slept, his enemie came, and sowed tares among the wheat, and went his way. But when the blade was sprung vp, and had brought forth fruit, then appeared the tares also. So the seruants of the householder came, and saide vnto him, Sir, diddest not thou sowe good seed in thy field? from whence then hath it tares? He said vnto them, The enuious man hath done this. The seruants said vnto him, Wilt thou then that wee goe and weed them vp? But hee said, Nay, lest while yee gather vp the tares, yee plucke vp also the wheate with them: let both grow together vntill the harueste, and in the time of haruest, I will say to the reapers, Gather ye first the tares, and binde them together in sheaues to be burnt, but gather the wheat into my barne. Mat. 13. 24.

¶ The sixt Sunday (if there be so many) shall haue the same Collect, Epistle and Gospel, that was vpon the fift Sunday.

¶ The Sunday called Septuagesima.

The Collect.

O Lord, wee beseech thee fauourably to heare the prayers of thy people, that wee which are iustly punished for our offences, may bee mercifully deliuered by thy goodnesse, for the glory of thy Name, through Iesus Christ our Sauiour, who liueth and reigneth world without end, Amen.

The Epistle.

1.Cor.9. 24. PErceiue yee not, how that they which runne in a course, runne all, but one receiueth the reward? So runne, that ye may obtaine. Euery man that prooueth masteries, abstaineth from all things: and they doe it to obtaine a crowne that shall perish, but wee to obtaine an euerlasting crowne. I therefore so runne, not as at an vncertaine thing: so fight I, not as one that beateth the ayre: but I tame my body, and bring it into subiection, lest by any meanes it come to passe, that when I haue preached to other, I my selfe should be a castaway.

The Gospel.

Mat.20.1. THe kingdome of heauen is like vnto a man that is an housholder, which went out early in the morning to hire labourers into his vineyarde. And when the agreement was made with the labourers for a penny a day, he sent them into his vineyard. And hee went out about the third houre, and saw other standing idle in the market place, and said vnto them, Go ye also into the vineyard, & whatsoeuer is right, I will giue you. And they went their way. Againe he went out about the sixth and ninth houre, & did likewise. And about the eleuenth houre he went out, and found other standing idle, and said vnto them, Why stand ye here all the day idle? They said vnto him, Because no man hath hired vs. Hee saith vnto them, Goe yee also into the vineyard, and whatsoeuer is right, that shall ye receiue. So when Euen was come, the Lord of the vineyard said vnto his steward, Call the labourers, & giue them their hire, beginning at the last vnto the first. And when they did come that came about the eleuenth houre, they receiued

receiued euery man a peny. But when the first came also, they supposed that they should haue receiued more, and they likewise receiued euery man a penie. And when they had receiued it, they murmured against the goodman of the house, saying, These last haue wrought but one houre, and thou hast made them equall with vs, which haue borne the burden and heate of the day. But hee answered vnto one of them, and said, Friend, I doe thee no wrong: Didst thou not agree with me for a penie? Take that thine is, and goe thy way: I will giue vnto this last, euen as vnto thee. Is it not lawfull for me to doe as mee listeth with mine owne goods? Is thine eye euil, because I am good? So the last shalbe first, and the first shalbe last. For many are called, but fewe be chosen.

¶ The Sunday called Sexagesima.

The Collect.

LOrd God which seest that we put not our trust in any thing that we doe, mercifully grant, that by thy power we may be defended against all aduersitie, through Iesus Christ our Lord.

The Epistle.

YEe suffer fooles gladly, seeing your selues are wise. For yee suffer if a man bring you into bondage, if a man deuoure, if a man take, if a man exalt himselfe, if a man smite you on the face. I speake as concerning rebuke, as though wee had beene weake in this behalfe. Howbeit, whereinsoeuer any man dare be bold (I speake foolishly) I dare be bolde also. They are Hebrewes, euen so am I. They are Israelites, euen so am I. They are the seed of Abraham, euen so am I. They are the Ministers of Christ (I speake as a foole) I am more. In labours 2.Cor.11. 19.

more abundant, in stripes above measure, in prison more plentifully, in death often. Of the Iewes fiue times receiued I fourty stripes saue one. Thrise was I beaten with roddes. I was once stoned. I suffered thrise shipwracke. Night and day haue I bene in the deepe sea. In iourneying often, in perils of waters, in perils of robbers, in ieopardies of mine owne nation. in ieopardies among the heathen, in perils in the citie, in perils in wildernesse, in perils in the sea, in perils among false brethren, in labour and trauaile, in watchings often, in hunger and thirst, in fastings often, in colde & nakednesse: Beside the things which outwardly happen vnto mee, I am cumbred dayly, and doe care for all congregations. Who is weake, and I am not weake? who is offended, and I burne not? If I must needs boast, I will boast of the things that concerne mine infirmities. The God and father of our Lord Iesus Christ which is blessed for euermore, knoweth that I lie not.

The Gospel.

Luke 8.4. When much people were gathered together, and were come to him out of all cities, he spake by a similitude, The sower went out to sowe his seede, and as he sowed, some fell by the way side, and it was troden downe, and the fowles of the ayre deuoured it vp. And some fell on stones, and assoone as it was sprung vp, it withered away, because it lacked moistnesse. And some fell among thornes, and the thornes sprang vp with it, and choked it. And some fell on good ground, and sprang vp, and bare fruit an hundred fold. And as he saide these things, hee cried, Hee that hath eares to heare, let him heare. And his disciples asked him, saying, What maner of similitude is this? And hee sayde, Vnto you it is giuen to know

know the secrets of the kingdom of God, but to other by parables, that when they see, they should not see, and when they heare, they should not understand. The parable is this. The seede is the word of God. Those that are beside the way, are they that heare: then commeth the deuill, and taketh away the word out of their hearts, least they should beleeue, and bee saued. They on the stones, are they which when they heare, receiue the word with ioy, and these haue no rootes, which for a while beleeue, and in time of tentation go away. And that which fell among thornes, are they which when they haue heard, go forth, and are choked with cares and riches, and voluptuous liuing, and bring forth no fruit. That which fell on the good ground, are they, which with a pure and good heart heare the word, and keepe it, and bring forth fruit through patience.

¶ The Sunday called Quinquagesima.

The Collect.

O Lorde, which doest teach vs that all our doings without charitie are nothing worth; send thy holy Ghost, and powre into our hearts that most excellent gift of charitie, the very bond of peace and all vertues, without the which whosoeuer liueth, is counted dead before thee. Grant this for thy onely sonne Iesus Christs sake.

The Epistle.

THough I speake with tongues of men and of Angels, and haue no loue, I am euen as sounding brasse, or as a tinckling Cymbal. And though I could prophesie, and vnderstand all secrets, and all knowledge: yea, if I haue all faith, so that I could moue mountaines out of their places, and yet haue no loue, I am nothing. And though I bestow all my goods 1. Cor. 13. 1.

goods to feed the poore, and though I gaue my body euen that I burned, and yet haue no loue, it profiteth me nothing. Loue suffereth long, and is courteous, loue enuieth not, loue doeth not frowardly, swelleth not, dealeth not dishonestly, seeketh not her owne, is not prouoked to anger, thinketh none euill, reioyceth not in iniquitie: but reioyceth in the trueth, suffereth all things, beleeueth all things, hopeth all things, endureth all things. Though that prophecying faile, either tongues cease, or knowledge vanish away, yet loue falleth neuer away. For our knowledge is vnperfect, and our prophecying is vnperfect. But when that which is perfect is come, then that which is vnperfect shall be done away. When I was a childe, I spake as a childe, I vnderstood as a childe, I imagined as a childe: but assoone as I was a man, I put away childishnesse. Now wee see in a glasse, euen in a darke speaking: but then shal we see face to face. Now I know vnperfectly: but then shall I know euen as I am known. Now abideth faith, hope, and loue, euen these three: but the chiefe of these is Loue.

The Gospel.

Luke 18. 31. IEsus tooke vnto him the twelue, and saide vnto them, Behold, wee goe vp to Hierusalem, and all shall be fulfilled that are written by the Prophets of the sonne of man. For hee shall bee deliuered vnto the Gentiles, and shall bee mocked, and despitefully intreated, and spitted on. And when they haue scourged him, they will put him to death, and the thirde day he shall rise againe. And they vnderstood none of these things. And this saying was hid from them, so that they perceiued not the things which were spoken. And it came to passe, that as he was come nigh to Jericho, a certaine blinde man sate by the high way

side,

side, begging. And when he heard the people passe by, he asked what it meant. And they said vnto him, that Iesus of Nazareth passed by. And hee cryed, saying, Iesu thou sonne of Dauid, haue mercie on me. And they which went before, rebuked him, that hee should hold his peace: But he cried so much the more, Thou sonne of Dauid, haue mercie on me. And Iesus stood still, and commanded him to bee brought vnto him. And when he was come neere, he asked him, saying, What wilt thou that I doe vnto thee? And hee said, Lord, that I might receiue my sight. And Iesus said vnto him, Receiue thy sight, thy faith hath saued thee. And immediatly hee receiued his sight, and followed him, praising God. And all the people when they saw it, gaue praise vnto God.

¶ The first day of Lent.

The Collect.

ALmightie and euerlasting God, which hatest nothing that thou hast made, and doest forgiue the sinnes of all them that be penitent; create and make in vs new and contrite hearts, that we worthily lamenting our sinnes, and knowledging our wretchednesse, may obtaine of thee, the God of all mercie, perfect remission and forgiuenes, through Iesus Christ.

The Epistle.

TVrne you vnto me with al your hearts, Ioel 2. 12.
with fasting, weeping, and mourning: rent your hearts and not your cloths. Turne you vnto the Lord your God, for he is gracious and mercifull, long suffering, and of great compassion, and readie to pardon wickednesse. Then (no doubt) he also shall turne and forgiue: and after his chastening, he shall let your increase remaine for meate and drinke offerings vnto the Lord your God. Blow out with the trumpet in

Sion,

Sion, proclaime a fasting, Call the Congregation, and gather the people together: warne the Congregation, gather the Elders, bring the children and sucklings together. Let the bridegrome goe forth of his chamber, and the bride out of her closet. Let the Priestes serue the Lord betweene the porch and the altar, weeping, and saying, Bee fauourable, O Lord, bee fauourable vnto thy people, let not thine heritage bee brought to such confusion, lest the heathen be Lords thereof. wherefore should they say among the heathen, where is now their God?

The Gospel.

Mat. 6. 16. When ye fast, be not sad, as the hypocrites are: for they disfigure their faces, that it may appeare vnto men howe that they fast. Verily I say vnto you, they haue their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that it appeare not vnto men how that thou fastest, but vnto thy Father, which is in secret, and thy Father which seeth in secret, shall reward thee openly. Lay not vp for your selues treasure vpon earth, where the rust and moth doth corrupt, and where theeues breake through & steale, but lay vp for you treasures in heauen, where neither rust nor moth doeth corrupt, and where theeues do not breake through nor steale. For where your treasure is, there will your hearts be also.

¶ The first Sunday in Lent.

The Collect.

O Lord, which for our sake diddest fast fourtie dayes and fourtie nights: giue vs grace to vse such abstinence, that our flesh being subdued to the spirit, we may euer obey thy godly motions, in righteousnesse, and true holinesse, to thy honour and glory, which liuest and reignest, &c.

The

The Epistle.

WE as helpers exhort you, that yee receiue not the grace of God in vaine. For hee saith, I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee. Behold, now is that accepted time: Behold, now is that day of saluation. Let vs giue none occasion of euil, that in our office be found no fault: but in all things let vs behaue our selues as the ministers of God, in much patience, in afflictions, in necessities, in anguishes, in stripes, in prisonments, in strifes, in labours, in watchings, in fastings, in pureness, in knowledge, in long suffering, in kindnes, in the holy Ghost, in loue vnfeined, in the word of trueth, in the power of God, by the armour of righteousnes on the right hand and on the left, by honour and dishonour, by euill report, and good report, as deceiuers, and yet true: as vnknowen, and yet knowen: as dying, and behold we liue: as chastened, and not killed: as sorrowing, and yet alway mery: as poore, and yet making many rich: as hauing nothing, and yet possessing all things. 2. Cor. 6. 1

The Gospel.

THen Iesus was led away of the spirit into the wildernesse, to bee tempted of the deuill. And when he had fasted fourtie dayes and fourtie nights, he was at the last an hungred. And when the tempter came to him, he said, If thou bee the sonne of God, command that these stones bee made bread. But he answered and said, It is written, Man shall not liue by bread onely, but by euery word that proceedeth out of the mouth of God. Then the deuill taketh him vp into the holy Citie, and setteth him on a pinacle of the Temple, and saith vnto him, If thou be Mat. 4. 1.

be the Sonne of God, caſt thy ſelfe downe headlong: for it is written, He ſhall giue his Angels charge ouer thee, and with their handes they ſhall holde thee vp, leaſt at any time thou dath thy foote againſt a ſtone. And Jeſus ſaide vnto him, It is written againe, Thou ſhalt not tempt the Lord thy God. Againe the deuill taketh him vp into an exceeding high mountaine, and ſheweth him all the kingdomes of the world, and the glory of them, and ſaith vnto him, All theſe will I giue thee, if thou wilt fall downe and worſhip me. Then ſaith Jeſus vnto him, Auoid Satan: for it is written, Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue. Then the deuill leaueth him, and behold, the Angels caine and miniſtred vnto him.

¶ The ſecond Sunday in Lent.

The Collect.

ALmightie God, which doeſt ſee that wee haue no power of our ſelues to helpe our ſelues: keepe thou vs both outwardly in our bodies, and inwardly in our ſoules, that we may be defended from all aduerſities which may happen to the body, and from all euil thoughts which may aſſault and hurt the ſoule, through Jeſus Chriſt, &c.

The Epiſtle.

1. Theſſ. 4. 1.

WE beſeech you brethren and exhort you by the Lord Jeſus, that yee increaſe more and more, euen as yee haue receiued of vs how you ought to walke, and to pleaſe God. For yee know what commandements we gaue you by our Lord Jeſus Chriſt. For this is the wil of God, euen your holines: that ye ſhould abſtaine from fornication, and that euery one of you ſhould knowe how to keepe his veſſell in holi-

neſſe,

nesse, and honour, and not in the lust of concupiscence, as do the heathen, which know not God: that no man oppresse & defraud his brother in bargaining, because that the Lord is the auenger of al such things, as we told you before, and testified. For God hath not called vs vnto vncleannesse, but vnto holinesse. He therfore that despiseth, despiseth not man, but God, which hath sent his holy Spirit among you.

The Gospel.

IEsus went thence, & departed into the coasts of Tyre and Sidon: and behold, a woman of Canaan (which came out of the same coasts) cryed vnto him, saying, Haue mercie vpō me, O Lord, thou son of Dauid: my daughter is piteously vexed with a deuill. But he answered her nothing at all. And his disciples came and besought him, saying, Send her away, for she crieth after vs. But he answered and said, I am not sent, but to the lost sheepe of the house of Israel. Then came shee & worshipped him, saying, Lord help me. He answered and said, It is not meet to take the childrens bread, and cast it to dogs. She answered and said, Trueth Lord, for the dogs eate of the crummes which fall from their masters table. Then Iesus answered & said vnto her, O woman, great is thy faith, be it vnto thee euen as thou wilt. And her daughter was made whole euen the same time. Mat. 15.21.

¶ The third Sunday in Lent.

The Collect.

WE beseech thee Almightie God, looke vpon the heartie desires of thy humble seruants, and stretch forth thy right hand of thy Maiestie, to be our defence against al our enemies, through Iesus Christ our Lord.

The

The Epistle.

Ephe. 5. 1. BE you the followers of God as deare children, and walke in loue, euen as Christ loued vs, and gaue himselfe for vs, an offering and a sacrifice of a sweet sauour to God. As for fornication, and all vncleanes, or couetousnes, let it not be once named among you, as it becommeth Saints: or filthines, or fooliſh talking, or iesting which are not comely, but rather giuing of thankes. For this yee know, that no whoremonger, either vncleane person, or couetous person (which is a worshipper of images) hath any inheritance in the kingdom of Christ and of God. Let no man deceiue you with vaine words: for because of such things commeth the wrath of God vpon the children of disobedience. Be ye not therefore companions of them. Ye were sometimes darkneſſe, but now are yee light in the Lord: walke as children of light: for the fruit of the spirit consisteth in all goodneſſe, and righteousnes, & trueth. Accept that which is pleasing vnto the Lorde, and haue no fellowship with the vnfruitful workes of darkeneſſe, but rather rebuke them. For it is a shame euen to name those things which are done of thē in secret. but all things when they are brought forth by the light, are manifeſt. For whatsoeuer is manifeſt, the same is light. Wherefore hee saith, Awake thou that sleepeſt, and stand vp from death, and Christ shall giue thee light.

The Gospel.

Luke 11. 14. IEsus was casting out a deuill that was dumbe. And when he had cast out the deuill, the dumbe spake, and the people wondred. But some of them said, He casteth out deuils through Beelzebub the chiefe of the deuils. And other tempted him, and required

required of him a signe from heauen. But he knowing their thoughtes, said vnto them. Euery kingdome diuided against it selfe, is desolate, and one house doth fall vpon another. If Satan also be diuided against himselfe, how shall his kingdome endure? Because ye say, I cast out deuils through Beelzebub. If I by the helpe of Beelzebub cast out deuils, by whose help doe your children cast them out? Therefore shall they be your iudges. But if I by the finger of God cast out deuils, no doubt the kingdome of God is come vpon you. When a strong man armed watcheth his house, the things that he possesseth are in peace: But when a stronger then hee commeth vpon him, and ouercommeth him, hee taketh from him all his harnesse wherein he trusted, and diuideth his goods. He that is not with me, is against me: and he that gathereth not with me, scatereth abroad. When the vncleane spirit is gone out of a man, hee walketh through drie places, seeking rest: and when hee findeth none, hee saith, I will returne againe into my house whence I came out. And when hee commeth, hee findeth it swept and garnished. Then goeth hee, and taketh to him seuen other spirits worse then himselfe, and they enter in, and dwell there: and the end of that man is worse then the beginning. And it fortuned, that as he spake these things, a certaine woman of the company lift vp her voyce, and said vnto him, Happie is the wombe that bare thee: and the paps which gaue thee sucke. But he said, Yea, happie are they that heare the word of God, and keepe it.

¶ The fourth Sunday in Lent.

The Collect.

GRaunt we beseech thee Almightie God, that we which for our euill deedes are worthily punished.

by the comfort of thy grace may mercifully be relieued, through our Lord Jesus Christ. Amen.

The Epistle.

Gal. 4. 21. TEll mee, (ye that desire to bee vnder the Law) doe ye not heare of the Law? for it is written, that Abraham had two sonnes: the one by a bondmaid, the other by a free woman. Yea, & he which was borne of the bondwoman, was borne after the flesh: but he which was borne of the free woman, was borne by promise. Which things are spoken by an allegorie: for these are two Testaments, the one from the mount Sina, which gendreth vnto bondage, which is Agar: for mount Sina is Agar in Arabia, and bordereth vpon the Citie, which is now called Hierusalem, & is in bondage with her children. But Hierusalem which is aboue, is free, which is the mother of vs all. For it is written, Reioyce thou barren that bearest no children, breake forth and crie thou that trauailest not: for the desolate hath many moe children, then she which hath an husband. Brethren, we are (after Isaak) the children of promise. But as then he that was borne after the flesh, persecuted him that was borne after the spirit: euen so is it now. Nevertheless, what saith the Scripture? Put away the bondwoman and her sonne: for the sonne of the bondwoman shall not bee heire with the sonne of the free woman. So then brethren, we are not children of the bondwoman, but of the free woman.

The Gospel.

Iohn 6. 1. IEsus departed ouer the sea of Galilee, which is the sea of Tiberias, and a great multitude followed him, because they saw his miracles which hee did on them that were diseased. And Iesus went

went vp into a mountaine, and there hee sate with his disciples. And Easter (a feast of the Iewes) was nigh. Then Iesus then lift vp his eyes, and sawe a great company come vnto him, hee said vnto Philip, whence shall wee buy bread, that these may eate? This hee said to prove him, for hee himselfe knewe what he would do. Philip answered him, Two hundred penworth of bread are not sufficient for them, that euery man may take a little. One of his disciples (Andrew, Simon Peters brother) sayeth vnto him, There is a lad here which hath fiue barley loaues and two fishes: but what are they among so many? And Iesus sayd, Make the people sit downe. There was much grasse in the place. So the men sate downe, in number about fiue thousand. And Iesus tooke the bread, and when hee had giuen thankes, hee gaue to the disciples, and the disciples to them that were set downe, and like wise of the fishes, as much as they would. When they had eaten enough, he sayde vnto his disciples, Gather vp the broken meate which remaineth, that nothing be lost. And they gathered it together, and filled twelue baskets with the broken meate of the fiue barley loaues, which broken meate remained vnto them that had eaten. Then those men (when they had seene the miracle that Iesus did) said, This is of a truth the same Prophet that should come into the world.

¶ The fifth Sunday in Lent.

The Collect.

WE beseech thee Almighty God, mercifully to looke vpon thy people, that by thy great goodnesse they may be gouerned and preserued euermore both in body and soule, through Iesus Christ our Lord.

The Epistle.

Heb. 9. 11. CHrist being an high Priest of good things to come, came by a greater and a more perfect Tabernacle, not made with hands, that is to say, not of this building, neither by ỹ blood of goats and calues: but by his owne blood hee entred in once into the holy place, and found eternall redemption. For if the blood of oxen and of goats, and the ashes of a yong cowe, when it is sprinckled, purifieth the vncleane, as touching the purifying of the flesh: how much more shall the blood of Christ (which through the eternal Spirit offered himselfe without spot to God) purge your conscience from dead workes, for to serue the liuing God? And for this cause is hee the Mediatour of the new Testament, that through death, which chanced for the redemption of those transgressions that were vnder the first Testament, they which are called, might receiue the promise of eternall inheritance.

The Gospel.

Ioh. 8. 46. WHich of you can rebuke me of sinne? If I say the trueth, why do ye not beleeue me? Hee that is of God, heareth Gods words: Ye therefore heare them not, because yee are not of God. Then answered the Iewes, and sayd vnto him, Say we not well that thou art a Samaritane, and hast the deuill? Iesus answered, I haue not the deuill: but I honour my Father, and ye haue dishonoured me. I seeke not mine owne praise, there is one that seeketh and iudgeth. Verily, verily I say vnto you, If a man keepe my saying, hee shall neuer see death. Then sayd the Iewes vnto him, Now know we that thou hast the deuil. Abraham is dead, and the Prophets: and thou sayest,

tayest. If a man keepe my saying, he shall neuer taste of death. Art thou greater then our father Abraham, which is dead? And the Prophets are dead: whom makest thou thy selfe? Iesus answered, If I honour my selfe, mine honour is nothing: it is my father that honoureth me, which ye say is your God, and yet ye haue not knowen him: but I know him. And if I say, I know him not, I shall be a liar like vnto you. But I know him, and keepe his saying. Your father Abraham was glad to see my day: and he saw it, and reioyced. Then said the Iewes vnto him, Thou art not yet fifty yeres old, and hast thou seene Abraham? Iesus said vnto them, Verily, verily I say vnto you, Per Abraham was borne, I am. Then tooke they vp stones to cast at him: But Iesus hid himselfe, and went out of the Temple.

¶ The Sunday next before Easter.

The Collect.

ALmightie and euerlasting God, which of thy tender loue towards man, hast sent our Sauiour Iesus Christ, to take vpon him our flesh, and to suffer death vpon the Crosse, that all mankinde should follow the example of his great humilitie: mercifully grant, that wee both follow the example of his patience, and bee made partakers of his resurrection, through the same Iesus Christ our Lord.

The Epistle.

LEt the same minde be in you, that was also in Christ Iesus, which when hee was in the shape of God, thought it no robberie to be equall with God: neuertheless, he made himselfe of no reputation, taking on him the shape of a seruant, and became like vnto men, and was found in his apparell Phil. 2. 5.

as a man. He humbled himselfe and became obedient vnto the death, euen the death of the Crosse. Wherefore God hath also exalted him on high, and giuen him a Name, which is aboue all names, that in the name of Iesus euery knee should bow, both of things in heauen, and things in earth, and things vnder the earth, and that al tongues should confesse that Iesus Christ is the Lord, vnto the praise of God the Father.

The Gospel.

Matth. 26. 1. AND it came to passe, when Iesus had finished all these sayings, he said vnto his disciples, You know that after two dayes shall bee Easter, and the Sonne of man shall bee deliuered ouer to bee crucified. Then assembled together the chiefe Priests, and the Scribes, & the Elders of the people, vnto the palace of the high Priest (which was called Caiaphas) and held a councell, that they might take Iesus by subtiltie, and kill him. But they said, Not on the Holy day, lest there bee an vproze among the people. When Iesus was in Bethanie, in the house of Simon the Leper, there came vnto him a woman, hauing an Alabaster boxe of precious oyntment, and powred it vpon his head as hee sate at the board. But when his disciples saw it, they had indignation, saying, Wherto serueth this waste? This oyntment might haue bene well solde, and giuen to the pooze. When Iesus vnderstood that, hee sayd vnto them, Why trouble yee the woman? for shee hath wrought a good worke vpon mee. For yee haue the pooze alwayes with you, but me ye shall not haue alwayes. And in that shee hath cast this oyntment on my body, shee did it to burie mee. Uerily I say vnto you, Wheresoeuer this Gospel shall be preached in all the world, there shall also this be tolde that shee hath done, for a memoriall of her. Then one of the twelue (which

(which was called Judas Iscariot) went vnto the chiefe Priests, and said vnto them, What will ye giue me, and I will deliuer him vnto you? And they appointed vnto him thirty pieces of siluer. And from that time forth, hee sought opportunity to betray him. The first day of sweete bread, the disciples came to Iesus, saying to him, Where wilt thou that wee prepare for thee to eate the Passeouer? And hee sayd, Goe into the citie to such a man, and say vnto him, The master sayth, My time is at hand: I will keepe my Easter by thee and my disciples. And the disciples did as Iesus had appointed them, and they made ready the Passeouer. When the Euen was come, he sate downe with the Twelue: and as they did eat, he sayd, Verely I say vnto you, that one of you shall betray me. And they were exceeding sorowfull, and began euery one of them to say vnto him, Lord, Is it I? He answered and sayd, He that dippeth his hand with me in the dish, the same shall betray mee. The Sonne of man truely goeth as it is written of him: but woe vnto that man by whom the Sonne of man is betrayed: it had beene good for that man if hee had not been borne. Then Judas which betrayed him, answered and said: Master, is it I? He said vnto him, Thou hast said. And when they were eating, Iesus tooke bread, and when he had giuen thanks, he brake it, & gaue it to the disciples, and sayd, Take, eate, this is my body. And hee tooke the cup, and thanked, and gaue it to them, saying, Drinke ye all of this: for this is my blood (which is of the new Testament) that is shed for many, for the remission of sinnes. But I say vnto you, I will not drinke henceforth of this fruite of the vine tree, vntill that day when I shall drinke it newe with you in my fathers kingdome. And when they had sayd grace, they went out vnto

mount Oliuet. Then sayd Iesus vnto them, All yee shall be offended because of mee this night: for it is written, I will smite the shepheard, and the sheepe of the flock shalbe scattered abroad: but after I am risen againe, I will go before you into Galilee. Peter answered, and sayd vnto him, Though all men be offended because of thee, yet will I not be offended. Iesus sayd vnto him, Verely I say vnto thee, that in this same night before the cocke crow, thou shalt denie me thrise. Peter said vnto him, Yea, though I should die with thee, yet wil I not denie thee. Likewise also said all the disciples. Then came Iesus with them vnto a farme place, (which is called Gethsemane) & said vnto the disciples, Sit ye here, while I goe & pray yonder. And he tooke with him Peter, and the two sonnes of Zebede, & began to waxe sorowfull and heauy. Then said Iesus vnto them, My soule is heauy, euen vnto the death: tarie ye here, and watch with me. And he went a litle further, & fell flat on his face and prayed, saying, O my father, if it bee possible, let this cup passe from me: neuertheles not as I wil, but as thou wilt. And he came vnto the disciples and found them asleepe, & sayd vnto Peter, What, could ye not watch with me one houre? watch & pray, that yee enter not into temptation: The spirit is willing, but the flesh is weake. He went away once againe, & prayed saying, O my father, if this cup may not passe away from mee, except I drinke of it, thy will be fulfilled. And he came and found them asleepe againe, for their eyes were heauy. And hee left them, and went againe, and prayed the third time, saying the same words. Then commeth he to his disciples, and sayd vnto them, Sleepe on now, and take your rest. Behold, the houre is at hand, and the Sonne of man is betrayed into the hands of sinners. Rise, let vs be going,

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ing, behold, he is at hand that doth betray me. While hee yet spake, loe, Judas, one of the number of the twelue, came, and with him a great multitude with swords and staues, sent from the chiefe Priests and Elders of the people: but he that betrayed him, gaue them a token, saying, whomsoeuer I kisse, the same is he, holde him fast. And forthwith hee came to Jesus, and said, Haile master, and kissed him. And Jesus said vnto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and tooke him. And behold, one of them which were with Jesus stretched out his hand, and drew his sword, and strooke a seruant of the high Priests, and smote off his eare. Then said Jesus vnto him, Put vp thy sword into the sheath: for all they that take the sword, shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall giue mee euen now more then twelue legions of Angels? But how then shall the Scriptures be fulfilled? for thus must it bee. In that same houre said Jesus to the multitude, Yee bee come out as it were to a thiefe, with swords and staues for to take me. I sate daily with you teaching in the Temple, and yee tooke me not. But all this was done, that the Scriptures of the Prophets might be fulfilled. Then all the disciples forsooke him, and fled. And they tooke Jesus, and led him to Caiaphas the high Priest, where the Scribes and the Elders were assembled. But Peter followed him afarre off vnto the high Priestes Palace, and went in, and sate with the seruants, to see the ende. The chiefe Priestes and Elders, and all the Counsell sought false witnesse against Jesus, for to put him to death, but found none: yea, when many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am

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able to destroy the Temple of God, and to build it a-
gaine in three dayes. And the chiefe Priest arose, and
sayd vnto him, Answerest thou nothing? why doe
these beare witnesse against thee? But Jesus held
his peace. And the chiefe Priest answered, and sayd
vnto him, I charge thee by the liuing God, that thou
tell vs whether thou bee Christ the Sonne of God.
Jesus sayd vnto him, Thou hast sayd. Neuertheless
I say vnto you, hereafter shall yee see the Sonne of
man sitting at the right hand of power, & comming
in the cloudes of the skie. Then the high Priest rent
his clothes, saying, He hath spoken blasphemie, what
neede wee of any more witnesses? Behold, now yee
haue heard his blasphemie, what thinke yee? They
answered and sayd, He is worthy to die. Then did
they spit in his face, and buffeted him with fists. And
other smote him on the face with the palme of their
handes, saying, Tell vs, thou Christ, who is hee that
smote thee? Peter sate without in the court, and a
damosell came vnto him, saying, Thou also wast
with Jesus of Galilee. But he denied before them al,
saying, I wote not what thou sayest. When he was
gone out into the porch, another wench sawe him,
and said vnto them that were there, This fellow was
also with Jesus of Nazareth. And againe he denied
with an oath, saying, I doe not know the man. After
a while came vnto him they that stood by, and sayde
vnto Peter, Surely thou art euen one of them, for
thy speach bewrayeth thee. Then began he to curse
and to sweare that he knew not the man. And immē-
diatly the Cocke crewe. And Peter remembred the
word of Jesus which said vnto him, Before the cocke
crow thou shalt denie me thrice: and he went out and
wept bitterly. When the morning was come, all the
chiefe Priests and Elders of the people held a coun-

sell

sell against Iesus to put him to death, and brought him bound, and deliuered him vnto Pontius Pilate the Deputie. Then Iudas which had betrayed him (seeing that hee was condemned) repented himselfe, and brought againe the thirtie plates of siluer to the chiefe Priests and Elders, saying, I haue sinned, betraying the innocent blood. And they said, What is that to vs? see thou to that. And he cast downe the siluer plates in the Temple, and departed, and went and hanged himselfe. And the chiefe Priestes tooke the siluer plates, and said, It is not lawfull for to put them into the treasurie, because it is the price of blood. And they tooke counsaile, and bought with them a potters field to bury strangers in. Wherefore the fielde is called Aceldama, that is, The fielde of blood, vntill this day. Then was fulfilled that which was spoken by Jeremie the Prophet, saying, And they tooke thirtie siluer plates, the price of him that was valued, whom they bought of the children of Israel, and gaue them for the potters field, as the Lord appointed mee. Iesus stood before the Deputie, and the Deputie asked him, saying, Art thou the King of the Iewes? Iesus said vnto him, Thou sayest. And when hee was accused of the chiefe Priestes and Elders, he answered nothing. Then said Pilate vnto him, Hearest thou not how many witnesses they lay against thee? And he answered him to neuer a word, insomuch that the Deputie marueiled greatly. At that feast the Deputie was wont to deliuer vnto the people a prisoner whom they would desire. Hee had then a notable prisoner called Barabbas. Therefore when they were gathered together, Pilate saide, Whether will yee that I giue loose vnto you Barabbas, or Iesus which is called Christ? For hee knew that for enuy they had deliuered him. When hee was

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set downe to giue Iudgement, his wife sent vnto him, saying, Haue thou nothing to doe with that iust man, for I haue suffered this day many things in my sleepe because of him. But the chiefe Priests and Elders perswaded the people that they should aske Barabbas, and destroy Iesus. The Deputie answered, and said vnto them, Whether of the twaine will ye that I let loose vnto you? They said, Barabbas. Pilate said vnto them, What shall I doe then with Iesus, which is called Christ? They all said vnto him, Let him be crucified. The Deputie said, What euill hath he done? But they cried the more, saying, Let him be crucified. When Pilate saw that he could preuaile nothing, but that more businesse was made, he tooke water, and washed his hands before the people, saying, I am innocent of the blood of this iust person, see ye. Then answered all the people, and said, His blood be on vs, and on our children. Then let he Barabbas loose vnto them, and scourged Iesus, and deliuered him to bee crucified. Then the souldiers of the Deputie tooke Iesus into the Common hall, and gathered vnto him all the company, & they stripped him, and put on him a purple robe, and platted a crowne of thornes, and put it vpon his head, and a reed in his right hand, and bowed the knee before him, and mocked him, saying, Haile King of the Iewes. And when they had spit vpon him, they tooke the reed, and smote him on the head, and after that they had mocked him, they tooke the robe off him againe, and put his owne raiment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene, named Simon: him they compelled to beare his Crosse. And they came vnto a place which is called Golgotha, (that is to say, a place of dead mens skulls) and gaue him vineger mingled

with

with gall to drinke. And when he had tasted thereof, hee would not drinke. When they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled which was spoken by the Prophet, They parted my garments among them, and vpon my vesture did they cast lots. And they sate and watched him there, and set vp ouer his head the cause of his death written, This is IESVS, the King of the Iewes. Then were there two theeues crucified with him, one on the right hand, and the other on the left. They that passed by, reuiled him, wagging their heads, and saying, Thou that destroyedst the Temple of God, and diddest build it in three dayes, saue thy selfe. If thou bee the Sonne of God, come downe from the crosse. Likewise also the high Priests mocking him with the Scribes & Elders, sayd, Hee saued other, himselfe he cannot saue. If hee be the King of Israel, let him now come downe from the crosse, and we will beleeue him. He trusted in God, let him deliuer him now, if he will haue him: for hee sayd, I am the Sonne of God. The theeues also which were crucified with him, cast the same in his teeth. From the first houre was there darkenesse ouer all the land, vntill the ninth houre. And about the ninth houre Iesus cried with a loude voyce, saying, Eli, Eli, lamasabachthani, that is to say, My God, my God, why hast thou forsaken mee? Some of them that stoode there, when they heard that, sayd, This man calleth for Elias. And straightway one of them ran and tooke a spunge, and when hee had filled it full of vineger, hee put it on a reede, and gaue him to drinke. Other sayd, Let be, Let vs see whether Elias will come and deliuer him. Iesus, when hee had cried againe with a loude voyce, yeelded vp the Ghost. And beholde, the vaile of the Temple did rent in two partes from the

top

top to the bottome, and the earth did quake, and the stones rent, and graues did open, and many bodies of saints which slept arose, & went out of the graues after his resurrection, and came into the holy citie, and appeared vnto many. When the Centurion, and they that were with him watching Iesus, saw the earthquake, and those things which happened, they feared greatly, saying, Truely this was the sonne of God. And many women were there beholding him afarre off, which followed Iesus from Galilee, ministring vnto him: among which was Mary Magdalene, and Mary the mother of Iames and Ioses, and the mother of Zebedees children.

Munday before Easter.

The Epistle.

Esa. 63. 1. WHat is hee this that commeth from Edom, with red coloured clothes of Bosra, which is so costly cloth? & commeth in so mightily with all his strength? I am hee that teacheth righteousnes, and am of power to helpe. Wherefore then is thy clothing red, & thy raiment like his that treadeth in the wine-presse? I haue troden the presse my selfe alone, and of all people there is not one with me. Thus will I treade downe mine enemies in my wrath, and set my feet vpon them in mine indignation, and their blood shall be sprinkled vpon my clothes, and so will I staine all my raiment. For the day of vengeance is appointed in my heart, and the yeere when my people shall bee deliuered, is come. I looked about me, and there was no man to helpe me: I marueiled that no man held me vp. Then I held me by mine owne arme, and my fervent rage sustained me. And thus will I tread downe the people in my wrath, & bathe

them in my displeasure, and vpon the earth will I lay their strength. I will declare the goodnesse of the Lord, yea, and the praise of the Lord, for all that hee hath giuen vs, for the great good that hee hath done for Israel, which hee hath giuen them of his owne fauour, and according to the multitude of his louing kindnesse. For he said, These no doubt are my people, and no lying children: and so hee was their Sauiour. In their troubles he was also troubled with them, and the Angel that went foorth from his presence deliuered them. Of very loue, and kindnesse that he had vnto them, he redeemed them. Hee hath borne them, and caried them vp, euer since the world began. But after they prouoked him to wrath, and vexed his holy minde, he was their enemie, & fought against them himselfe. Yet remembred Israel the dayes of Moses and his people, saying, Where is hee that brought them from the water of the Sea, with them that fed his sheepe? Where is he that hath giuen his holy Spirit among them? He led them by the right hand of Moses with his glorious arme, diuiding the water before them, whereby he gate himselfe an euerlasting Name. He led them in the deepe, as an horse is led in the plaine, that they should not stumble, as a tame beast goeth in the fielde, and the breath giuen of God, giueth him rest. Thus (O God) hast thou led thy people, to make thy selfe a glorious Name withall. Looke downe then from heauen, and beholde the dwelling place of thy Sanctuarie, and thy glorie. How is it that thy ielousie, thy strength, the multitude of thy mercies, and thy louing kindnesse, will not be entreated of vs? yet art thou our Father: for Abraham knoweth vs not, neither is Israel acquainted with vs. But thou Lord art our Father and redeemer, and thy Name is euerlasting.

lasting, O Lord, wherefore hast thou led vs out of the way? wherefore hast thou hardened our hearts, that we feare thee not? Be at one with vs againe for thy seruants sake, and for the generation of thine heritage. Thy people haue had but a little of thy sanctuarie in possession, for our enemies haue troden downe thy holy place. And wee were thine from the beginning, when thou wast not their Lord, for they haue not called vpon thy Name.

The Gospel.

Mar.14.1. AFter two dayes was Easter, & the dayes of sweet bread. And the high Priests and the Scribes sought how they might take him by craft, and put him to death. But they said, Not in the feast day, lest any business arise among the people. And when he was in Bethanie, in the house of Simon the Leper, euen as he sate at meate, there came a woman hauing an alabaster box of ointment called Nard, that was pure and costly, and she brake the box, and powred it vpon his head. And there were some that were not content within themselues, and said, What needed this waste of ointment? for it might haue beene solde for more then three hundred pence, and haue bene giuen to the poore: and they grudged against her. And Iesus said, Let her alone, why trouble yee her? Shee hath done a good worke on me: for ye haue the poore with you alwayes, and whensoeuer you will, ye may doe them good: but mee haue you not alwayes. Shee hath done that shee could, she came aforehand to anoint my body to the burying. Verily I say vnto you, Wheresoeuer this Gospel shall bee preached throughout the whole world, this also that shee hath done, shall be rehearsed in remembrance of her. And Iudas Iscariot, one of the twelue, went away vnto the hie

Priests,

Priests, to betray him vnto them. When they heard that, they were glad, and promised that they would giue him money. And he sought how hee might conueniently betray him. And the first day of sweete bread (when they offered the Passeouer) his disciples said vnto him, Where wilt thou that we goe and prepare, that thou mayest eat the passe ouer? And he sent forth two of his disciples, and said vnto them, Go yee into the citie, and there shall meet you a man bearing a pitcher of water: follow him. And whithersoeuer hee goeth in, say yee vnto the good man of the house, The Master sayeth, Where is the ghest chamber, where I shall eate the Passeouer with my disciples? And hee will shew you a great parlour paued and prepared, there make ready for vs. And his disciples went forth, and came into the citie, and found as hee had said vnto them, and they made ready the Passeouer. And when it was now euentide, he came with the twelue: and as they sate at boord, and did eat, Iesus said, Verily I say vnto you, one of you (that eateth with me) shall betray me. And they began to be sory, and to say to him one by one, Is it I? And another said, Is it I? He answered, and said vnto them, It is one of the twelue, euen hee that dippeth with me in the platter. The Sonne of man truely goeth, as it is written of him: but woe vnto that man by whom the Sonne of man is betrayed: good were it for that man if he had neuer bene borne. And as they did eat, Iesus tooke bread, and when hee had giuen thanks, he brake it, and gaue to them, and said, Take, eat, this is my body. And he tooke the cup, and when hee had giuen thankes, hee gaue it to them: and they all dranke of it. And he said vnto them, This is my blood of the new Testament, which is shed for many. Verily I say vnto you, I will drinke no more of

the fruite of the vine, vntill that day that I shal drinke it newe in the kingdome of God. And when they had said grace, they went out to the mount Oliuet. And Jesus sayth vnto them, All ye shall be offended because of me this night: For it is written, I will smite the shepheard, and the sheepe shal be scattered: but after that I am risen againe, I will goe into Galilee before you. Peter said vnto him, And though all men be offended, yet will not I. And Jesus sayth vnto him, Verily I say vnto thee, that this day, euen in this night, before the Cocke crow twise, thou shalt denie me three times. But he spake more vehemently, No, if I should die with thee, I will not denie thee. Likewise also sayd they all. And they came into a place which was named Gethsemane, and he sayd to his disciples, Sit yee heere, while I goe aside and pray. And hee taketh with him Peter, and James, and John, and began to ware abashed, and to bee in an agonie, and sayd vnto them, My soule is heauie, euen vnto the death: tary yee heere and watch. And hee went foorth a little, and fell downe flat on the ground, and prayed, that if it were possible, the houre might passe from him. And hee sayd, Abba, Father, all things are possible vnto thee, take away this cup from me: Neuertheless, not as I will, but that thou wilt, be done. And he came and found them sleeping, and sayth to Peter, Simon, sleepest thou? Couldest not thou watch one houre? watch yee, and pray, lest yee enter into temptation: the spirit truely is ready, but the flesh is weake. And againe he went aside, and prayed, and spake the same wordes. And hee returned, and found them asleepe againe, for their eyes were heauie, neither wist they what to answere him. And hee came the third time, and saide vnto them, Sleepe henceforth, and take your ease, it is enough.

The

The houre is come, Beholde, the sonne of man is betrayed into the hands of sinners. Rise vp, let vs goe: loe, he that betrayeth me is at hand. And immediatly while hee yet spake, commeth Judas (which was one of the twelue) and with him a great number of people, with swords & staues, from the high Priestes, and Scribes, and Elders. And he that betrayed him, had giuen them a generall token, saying, Whomsoeuer I doe kisse, the same is he, take, and leade him away warily. And assoone as he was come, hee goeth straight way to him, and sayeth vnto him, Master, Master, and kissed him. And they laid their handes, on him, and tooke him. And one of them that stoode by, drew out a sword, and smote a seruant of the hie Priestes, and cut off his eare. And Jesus answered and sayd vnto them, Yee be come out as vnto a theefe with swords and staues, for to take me: I was dayly with you in the Temple teaching, and yee tooke mee not: But these things come to passe, that the Scriptures should be fulfilled. And they all forsooke him, and ran away. And there followed him a certaine yong man clothed in linnen vpon the bare, and the yoong men caught him, and hee left his linnen garment, and fled from them naked. And they led Jesus away to the high Priest of all, and with him came all the high Priestes, and the Elders, and the Scribes. And Peter followed him a great way off (euen till hee was come into the palace of the high Priest) and hee sate with the seruants, and warmed himselfe at the fire. And the high Priests and all the Councell sought for witnesse against Jesus to put him to death, and found none: for many bare false witnesse against him, but their witnesses agreed not together. And there arose certaine, and brought false witnesse against him, saying, Wee heard him

say, I will destroy this Temple that is made with hands, and within three dayes I will build another made without handes: But yet their witnesses agreed not together. And the high Priest stood vp among them, and asked Jesus, saying, Answerest thou nothing? How is it that these beare witnesse against thee? But hee held his peace, and answered nothing. Againe the high Priest asked him, and said vnto him, Art thou Christ the sonne of the Blessed? And Jesus said, I am: and yee shall see the sonne of man sitting on the right hand of power, and comming in the cloudes of heauen. Then the high Priest rent his clothes, and said, What need we any further witnesses? Yee haue heard blasphemie, what thinke yee? And they all condemned him to bee worthy of death. And some began to spit at him, and to couer his face, and to beate him with fists, and to say vnto him, Areade. And the seruants bufteted him on the face. And as Peter was beneath in the palace, there came one of the wenches of the hie Priest, and when she saw Peter warming himselfe, shee looked on him, and saide, Wast not thou also with Jesus of Nazareth? and hee denied, saying, I know him not, neither wote I what thou sayest. And he went out into the porch, and the Cocke crew. And a damosell (when she saw him) beganne againe to say vnto them that stood by, This is one of them. And hee denied it againe. And anon after, they that stoode by, saide againe vnto Peter, Surely thou art one of them, for thou art of Galilee, & thy speech agreeth thereto. But hee began to curse and to sweare, saying, I know not this man of whom ye speake. And againe the Cocke crew. And Peter remembred the word that Jesus had said vnto him, Before the cocke crow twise, thou shalt denie me three times: and he began to weepe.

The Epistle.

THe Lord God hath opened mine eare, therefore can I not say nay, neither withdraw my selfe: but I offer my backe vnto the smiters, and my cheekes to the nippers. I turne not my face frō shame and spitting, and the Lord God shall helpe mee, therefore shall I not be confounded. I haue hardened my face like a flint stone: for I am sure that I shall not come to confusion. He is at hand that iustifieth mee: who will then go to law with me? let vs stand one against another. If there be any that will reason with me, let him come here forth to me. Behold, the Lord God standeth by mee: what is hee then that can condemne me? Loe, they shall be like as an old cloth, the moth shall eat them vp. Therefore whoso feareth the Lord among you, let him heare the voyce of his seruant, who so walketh in darknesse, & no light shineth vpon him, let him put his trust in the Name of the Lord, & hold him vp by his God. But take heed: ye all kindle a fire of the wrath of God, & stirre vp the coles. Walke on in the glistering of your owne fire, & in the coles that ye haue kindled. This commeth vnto you from my hand, namely, that ye shall sleepe in sorrow. Esay 50. 5.

The Gospel.

AND anon, in ỹ dawning, the hie Priests held a councell with the Elders, and the Scribes, & the whole Congregation, and bound Iesus, & led him away, and deliuered him to Pilate. And Pilate asked him, Art thou the King of the Iewes? And hee answered, and saide vnto him, Thou sayest it. And the high Priestes accused him of many things. So Pilate asked him againe, saying, Answerest thou nothing? Behold how many things they lay to thy Marke 15. 1.

charge. Jesus answered yet nothing, so that Pilate marueiled. At that feast Pilate did deliuer vnto them a prisoner, whomsoeuer they would desire. And there was one that was named Barabbas, which lay bound with them that made insurrection: hee had committed murder. And the people called vnto him, and began to desire him that he would doe according as hee had euer done vnto them. Pilate answered them, saying, Will yee that I let loose vnto you the king of the Iewes? for hee knew that the hie Priests had deliuered him of enuie. But the hie Priests mooued the people, that hee should rather deliuer Barabbas vnto them. Pilate answered againe, and saide vnto them, What will yee then that I do vnto him, whom ye call the king of the Iewes? And they cried againe, Crucifie him. Pilate saide vnto them, What euill hath he done? And they cried the more feruently, Crucifie him. And so Pilate willing to content the people, let loose Barabbas vnto them, and deliuered vp Jesus (when he had scourged him) for to bee crucified. And the souldiers led him away into the Common hall, and called together the whole multitude. And they clothed him with purple, and they platted a crowne of thornes, and crowned him withall, and began to salute him, Haile, king of the Iewes. And they smote him on the head with a reed, and did spit vpon him, and bowed their knees, and worshipped him And when they had mocked him, they tooke the purple off him, and put his owne clothes on him, and led him out to crucifie him. And they compelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the field, to beare his Crosse. And they brought him to a place named Golgotha (which if a man interpret, is, The place of dead mens skulles.) And they gaue him to

drinke, wine mingled with myrrhe, but hee receiued it not. And when they had crucified him, they parted his garments, casting lots vpon them, what euery man should take. And it was about the third houre, and they crucified him, and the title of his cause was written, The King of the Iewes. And they crucified with him two theeues, the one on his right hand, and the other on his left: And the Scripture was fulfilled, which sayeth, Hee was counted among the wicked. And they that went by, railed on him, wagging their heads, and saying, A wretch, thou that destroyest the Temple, and buildest it againe in three dayes, saue thy selfe, & come downe from the Crosse. Likewise also mocked him the high Priests among themselues, with the Scribes, and said, Hee saued other men, himselfe hee cannot saue. Let Christ the King of Israel descend now from the Crosse, that we may see, and beleeue. And they that were crucified with him, checked him also. And when the sixt houre was come, darknesse arose ouer all the earth, vntill the ninth houre. And at the ninth houre Iesus cryed with a loud voice, saying, Eloi, Eloi, lamasabachthani, which is (if one interpret it) My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard that, sayd, Behold, he calleth for Elias. And one ran, and filled a spunge full of vineger, and put it on a reed, and gaue him to drinke, saying, Let him alone, let vs see whether Elias will come and take him downe. But Iesus cryed with a loud voice, and gaue vp the ghost. And the vaile of the Temple rent in two pieces from the toppe to the bottome. And when the Centurion, which stood before him, saw that he so cryed and gaue vp the ghost, hee sayd, Truely this man was the Sonne of God. There were also women a good way off, beholding

him: among whom was Mary Magdalene, and Mary the mother of James the little, and of Joses, and Mary Salom (which also when he was in Galilee, had followed him, and ministred vnto him) and many other women, which came vp with him to Hierusalem. And now when the euen was come, because it was the day of preparing that goeth before the Sabboth) Joseph of the city of Arimathea, a noble counsellour, which also looked for the kingdome of God, came and went in boldly vnto Pilate, and begged of him the body of Jesus. And Pilate marueiled that he was already dead, and called vnto him the Centurion, and asked of him whether he had bene any while dead. And when he knew the trueth of the Centurion, he gaue his body to Joseph. And he bought a linnen cloth, and tooke him downe, and wrapped him in the linnen cloth, and layd him in a sepulchre that was hewen out of a rocke, and rolled a stone before the doore of the sepulchre. And Mary Magdalene and Mary Joses, beheld where he was laid.

¶ Wednesday before Easter.

The Epistle.

Heb. 9. 16. Whereas is a Testament, there must also of necessitie be the death of him that maketh the Testament. For the Testament taketh authoritie when men are dead. For it is yet of no value, as long as hee that maketh the Testament is aliue. For which cause also neither the first Testament was ordeined without blood. For when Moses had declared all the commaundements to all the people according to the Law, he tooke the blood of calues and of goates, with water & purple wooll, and hyssope, and sprinkled both the booke and all the people, saying, This is

the

the blood of the Testament, which God hath appointed vnto you. Moreouer he sprinkled the Tabernacle with blood also, and all the ministring vessels. And almost al things are by the Law purged with blood, and without shedding of blood is no remission. It is neede then that the similitudes of heauenly things bee purified with such things, but that the heauenly things themselues be purified with better sacrifices then are those. For Christ is not entred into the holy places that are made with handes (which are similitudes of true things) but is entred into very heauen, for to appeare now in the sight of God for vs: not to offer himselfe often, as the hie Priest entreth into the holy place euery yeere with strange blood, (for then hee must haue often suffered since the world began) but now in the ende of the world hath hee appeared once, to put sinne to flight, by the offering vp of himselfe. And as it is appointed vnto all men that they shal once die, and then commeth the iudgement: euen so Christ was once offered, to take away the sinnes of many, and vnto them that looke for him, shall he appeare againe without sinne vnto saluation.

The Gospel.



He feast of Sweet bread drew nigh, which is called Easter, and the high Priestes and Scribes sought how they might kill him, for they feared the people. Then entred Satan into Judas whose surname was Iscariot, which was of the number of the twelue, and hee went his way, and communed with the high Priests and Officers, how hee might betray him vnto them. And they were glad, and promised to giue him money. And hee consented, and sought opportunitie to betray him vnto them, when the people were away. Then came the Luke 22. 1.

day

day of Sweet bread, when of necessitie the Passeouer must bee offered. And hee sent Peter and John, saying, Goe, and prepare vs the Passeouer, that wee may eate. They sayde vnto him, Where wilt thou that wee prepare? And he sayd vnto them, Beholde, when yee enter into the citie, there shall a man meet you, bearing a pitcher of water, him follow into the same house that hee entreth in, and yee shall say vnto the goodman of the house, The Master sayeth vnto thee, Where is the guest-chamber, where I shall eat the Passeouer with my Disciples? And hee shall shew you a great Parlour paued, there make ready. And they went, and found as he had sayd vnto them, and they made ready the Passeouer. And when the houre was come, he sate downe, and the twelue Apostles with him. And hee sayd vnto them, I haue inwardly desired to eate this Passeouer with you before that I suffer. For I say vnto you, Henceforth will I not eat of it any more, vntill it be fulfilled in the kingdome of God. And he tooke the cup, and gaue thanks, and sayd, Take this, and diuide it among you: for I say vnto you, I will not drinke of the fruit of the vine, vntill the kingdome of God come. And hee tooke bread, and when he had giuen thankes, hee brake it, and gaue it vnto them, saying, This is my body, which is giuen for you: this doe in the remembrance of me. Likewise also when he had supped, he tooke the cup, saying, This cup is the newe Testament in my blood, which is shed for you. Yet behold, the hand of him that betrayeth mee, is with mee on the table. And truely the sonne of man goeth as it is appointed: but woe vnto that man by whom hee is betrayed. And they began to enquire among themselues, which of them it was that should doe it. And there was a strife among them, which of them should

seeme

seeme to be the greatest. And he said vnto them, The kings of nations reigne ouer them, and they that haue authority ouer them, are called Gracious: but ye shall not so be. But he that is greatest among you, shall be as the yonger: and he that is chiefe, shall bee as he that doeth minister. For whether is greater, he that sitteth at meate, or he that serueth? Is not hee that sitteth at meate? But I am among you as hee that ministreth. Ye are they which haue bidden with mee in my temptations. And I appoint vnto you a kingdome, as my Father hath appointed to me, that ye may eate and drinke at my table in my kingdome, and sit on seats, iudging the twelue tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to sift you, as it were wheat: but I haue prayed for thee, that thy faith faile not: and when thou art conuerted, strengthen thy brethren. And he said vnto him, Lord, I am ready to goe with thee into prison, and to death. And he said, I tell thee, Peter, the Cocke shall not crow this day, till thou haue denied thrise that thou knowest me. And he said vnto them, When I sent you without wallet, and scrip, and shooes, lacked you any thing? And they said, No. Then said he vnto them, But now hee that hath a wallet, let him take it vp, and like wise his scrip, and he that hath no sword, let him sell his coate and buy one. For I say vnto you, that yet the same which is written, must be performed in mee, Euen among the wicked was hee reputed: for those things which are written of me, haue an end. And they said, Lord, behold, here are two swordes. And hee saide vnto them, It is ynough. And he came out, and went (as hee was wont) to mount Oliuet. And the disciples followed him: and when hee came to the place, hee said vnto them, Pray, lest yee fall into temptation.

And

And hee gate himselfe from them about a stones cast, and kneeled downe, and prayed, saying, Father, if thou wilt, remoue this cup from mee: neuertheless, not my will, but thine be fulfilled. And there appeared an Angel vnto him from heauen, comforting him. And hee was in an agonie, and prayed the longer, and his sweat was like drops of blood, trickling downe to the ground. And when he arose from prayer, and was come to his disciples, hee found them sleeping for heauinesse, and hee saide vnto them, Why sleepe yee? Rise and pray, lest ye fall into temptation. While hee yet spake, beholde, there came a company, and hee that was called Judas, one of the twelue, went before them, and preassed nigh vnto Jesus, to kisse him. But Jesus sayd vnto him, Judas, betrayest thou the Sonne of man with a kisse? When they which were about him, saw what would follow, they said vnto him, Lord, shall wee smite with the sword? And one of them smote a seruant of the high Priests, and strooke off his right eare. Jesus answered, and said, Suffer ye thus farre foorth. And when hee touched his eare, hee healed him. Then Jesus said vnto the high Priests and rulers of the Temple, and the Elders which were come to him, Yee be come out as vnto a thiefe with swords and staues. When I was dayly with you in the Temple, yee stretched foorth no hands against mee: but this is euen your very houre, and the power of darknes. Then tooke they him, and led him, and brought him to the high Priests house. But Peter followed afarre off. And when they had kindled a fire in the mids of the palace, and were set downe together, Peter also sate downe among them. But when one of the wenches beheld him as hee sate by the fire, and looked vpon him, thee said, This same fellow was also with him. And he denied him,

saying,

saying, Woman, I know him not. And after a little while, another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of an houre after, another affirmed, saying, Verily this fellow was with him also, for hee is of Galilee. And Peter said, Man, I wote not what thou sayest. And immediatly while hee yet spake, the Cocke crew. And the Lord turned backe, and looked upon Peter, and Peter remembred the word of the Lord, how hee had said unto him, Before the Cocke crow, thou shalt deny me thrise: and Peter went out and wept bitterly. And the men that tooke Jesus, mocked him, & smote him: and when they had blindfolded him, they strooke him on the face, and asked him, saying, Aread, who is hee that smote thee? And many other things dispightfully said they against him. And assoone as it was day, the Elders of the people, and the hie Priestes and Scribes came together, and led him into their Council, saying, Art thou hee Christ? Tell us. And he said unto them, If I tell you, yee will not beleeue mee: and if I aske you, you will not answere, nor let me goe. Hereafter shall the sonne of man sit on the right hand of the power of God. Then said they all, Art thou then the Sonne of God? Hee said, Yee say that I am. And they said, What need we of any further witnesse? For wee our selues haue heard of his owne mouth.

¶ The Thursday before Easter.

The Epistle.

THis I warne you of, and commend not, that yee come not together after a better maner, but after a woorse. For first of all, when yee come together in the Congregation, I heare that there is 1.Cor.11. 17.

dissention

dissension among you, and I partly beleeue it. For there must bee sects among you, that they which are perfect among you may be knowen. When yee come together therefore into one place, the Lords Supper cannot bee eaten, for euery man beginneth afore to eat his owne supper, and one is hungry, and another is drunken. Haue yee not houses to eat and drinke in? Despise ye the congregation of God, and shame them that haue not? what shall I say vnto you? Shall I praise you? In this I praise you not. That which I deliuered vnto you, I receiued of the Lord. For the Lord Iesus, the same night in which he was betrayed, tooke bread, and when hee had giuen thankes, hee brake it, and said, Take ye and eat, this is my bodie, which is broken for you: This doe ye in the remembrance of me. After the same maner also he tooke the cup when supper was done, saying, This cup is the New Testament in my blood: This doe as oft as yee drinke it in remembrance of me. For as often as yee shall eat this bread, and drinke of this cuppe, yee shall shew the Lords death till hee come. Wherefore whosoeuer shall eate of this bread, and drinke of this cup of the Lord vnworthily, shall bee guiltie of the bodie and blood of the Lord. But let a man examine himselfe, and so let him eat of the bread, and drinke of the cup. For hee that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, because hee maketh no difference of the Lords body. For this cause many are weake and sicke among you, and many sleepe. For if wee had iudged our selues, we should not haue bene iudged. But when we are iudged of the Lord, we are chastened, that we should not be damned with the world. Wherefore, my brethren, when yee come together to eate, tary one for another. If any man hunger, let him eate at home, that yee

come

come not together vnto condemnation. Other things will I set in order when I come.

The Gospel.

THE whole multitude of them arose, and led him vnto Pilate. And they began to accuse him, saying, Wee found this fellow peruerting the people, and forbidding to pay tribute to Cesar, saying, that hee is Christ a King. And Pilate apposed him, saying, Art thou the King of the Iewes? Hee answered him and said, Thou sayest it. Then saide Pilate to the high Priests, and to the people, I finde no fault in this man. And they were the more fierce, saying, He moueth the people, teaching throughout all Iury, and beganne at Galilee, euen to this place. When Pilate heard mention of Galilee, hee asked whether the man were of Galilee. And assoone as he knew that he belonged vnto Herods iurisdiction, he sent him to Herod, which was also at Hierusalem at that time. And when Herod saw Iesus, he was exceeding glad: for he was desirous to see him of a long season, because hee had heard many things of him, and hee trusted to haue seene some miracles done by him. Then hee questioned with him many wordes: but hee answered him nothing. The high Priests and Scribes stood forth, and accused him straitly. And Herod with his men of warre despised him. And when hee had mocked him, hee arayed him in white clothing, and sent him againe to Pilate. And the same day Pilate and Herod were made friends together: for before they were at variance. And Pilate called together the high Priests, and the rulers, and the people, and said vnto them, Yee haue brought this man vnto mee, as one that peruerteth the people, and behold, I examine him before you, and finde Luk. 23. 1.

no

no fault in this man of thase things whereof yee accuse him, no nor yet Herod. For I sent you vnto him: and loe, nothing worthie of death is done vnto him: I will therefore chasten him, and let him loose. For of necessitie he must haue let one loose to them at that feast. And all the people cried at once, saying, Away with him, and deliuer vs Barabbas (which for a certaine insurrection made in the Citie, and for a murder, was cast into prison.) Pilate spake againe vnto them, willing to let Iesus loose. But they cryed, saying, Crucifie him, crucifie him. He said vnto them the third time, Why what euill hath he done? I finde no cause of death in him: I will therefore chasten him, and let him goe. And they cryed with loud voyces, requiring that he might be crucified. And the voyces of them and of the high Priests preuailed. And Pilate gaue sentence that it should be as they required: and hee let loose vnto them him that for insurrection and murder was cast into prison, whom they had desired. And hee deliuered to them Iesus, to doe with him what they would. And as they led him away, they caught one Simon of Cyrene comming out of the field, and on him layed they the crosse, that he might beare it after Iesus. And there followed him a great company of people, and of women, which bewailed and lamented him. But Iesus turned backe vnto them, and said, Ye daughters of Hierusalem, weepe not for mee, but weepe for your selues, and for your children: For beholde, the dayes will come, in the which they shall say, Happy are the barren, and the wombes that neuer bare, and the paps which neuer gaue sucke. Then shall they begin to say to the mountaines, Fall on vs: and to the hilles, Couer vs. For if they do this in a greene tree, what shall be done in the drie? And there were two euill doers led with him

to

to bee slaine. And after that they were come to the place, which is called Caluarie, there they crucified him, and the euill doers, one on the right hand, and the other on the left. Then said Iesus, Father, forgiue them, for they wot not what they doe. And they parted his raiment, and cast lots: and the people stood and beheld. And the rulers mocked him with them, saying, He saued other men, let him saue himselfe, if hee be very Christ the Chosen of God. The souldiers also mocked him, and came and offered him vineger, and said, If thou be the King of the Iewes, saue thy selfe. And a superscription was written ouer him with letters of Greeke, and Latine, & Hebrew, This is the King of the Iewes. And one of the euill doers which were hanged, railed on him, saying, If thou be Christ, saue thy selfe and vs. But the other answered, & rebuked him, saying, Fearest thou not God, seeing thou art in the same damnation? We are righteously punished, for we receiue according to our deeds: but this man hath done nothing amisse. And he said vnto Iesus, Lord, remember mee when thou commest into thy kingdome. And Iesus said vnto him, Verily I say vnto thee, To day shalt thou be with me in Paradise. And it was about the first houre: and there was a darkenesse ouer all the earth, vntill the ninth houre, and the Sun was darkened, & the vaile of the Temple did rent, euen thorow the mids. And when Iesus had cried with a lowd voyce, hee said, Father, into thy handes I commend my spirit. And when he had thus said, hee gaue vp the ghost. When the Centurion saw what had happened, he glorified God, saying, Verily this was a righteous man. And all the people that came together to that sight, and sawe the things which had happened, smote their breasts, and returned. And all his acquaintance, and

the women that followed him from Galilee, stood afarre off, beholding these things. And beholde, there was a man named Joseph, a counseller, and hee was a good man, and a iust: the same had not consented to the counsell and deed of them, which was of Arimathea, a city of the Iewes, which same also waited for the kingdome of God: hee went vnto Pilate, and begged the body of Iesus, and tooke it downe, and wrapped it in a linnen cloth, and layed it in a sepulchre that was hewen in stone, wherein neuer man before had bene layed. And that day was the preparing of the Sabboth, and the Sabboth drewe on. The women that followed after, which had come with him from Galilee, beheld the sepulchre, & how his body was layed. And they returned, and prepared sweete odours, and oyntments: but rested on the Sabboth day, according to the Commandement.

¶ On Good Friday.

The Collects.

ALmighty God, wee beseech thee graciously to behold this thy family, for the which our Lord Iesus Christ was contented to be betrayed, and giuen vp into the hands of wicked men, and to suffer death vpon the Crosse, who liueth and reigneth with thee and the holy Ghost, now and for euer. Amen.

ALmighty and euerlasting God, by whose Spirit the whole body of the Church is gouerned and sanctified: receiue our supplications and prayers, which we offer before thee for all estates of men in thy holy Congregation, that euery member of the same in his vocation and ministerie, may truely and godly serue thee, through our Lord Iesus Christ.

MErcifull God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the

death

death of a sinner, but rather that he should be conuerted, & liue, haue mercy vpon all Iewes, Turks, Infidels, and heretiks, and take from them all ignorance, hardnesse of heart, and contempt of thy word: and so fetch them home, blessed Lord, to thy flocke, that they may be saued among the remnant of the true Israelites, and bee made one folde vnder one Shepheard Iesus Christ our Lord, who liueth and reigneth, &c.

The Epistle.

THe Law (which hath but a shadow of good things to come, and not the very fashion of things themselues) can neuer with those sacrifices, which they offer yeere by yeere continually, make the comers thereunto perfect. For would not then those sacrifices haue ceased to haue bene offered, because that the offerers once purged, should haue had no more conscience of sinnes? Neuertheless in those sacrifices is there mention made of sinnes euery yeere. For the blood of oxen and goates cannot take away sinnes. Wherefore when he commeth into the world, hee saith, Sacrifice and offering thou wouldest not haue, but a body hast thou ordeined mee. Burnt offerings also for sinne hast thou not allowed. Then said I, Loe, I am here. In the beginning of the booke it is written of me, that I should doe thy will, O God. Aboue, when hee saith, Sacrifice and offering, and burnt sacrifices, and sinne offerings thou wouldest not haue, neither hast thou allowed them (which yet are offered by the Law:) then said he, Loe, I am here to do thy will, O God: hee taketh away the first, to establish the latter. By the which will wee are made holy, euen by the offering of the body of Iesus Christ once for all. And euery Priest is is ready dayly ministring, & offering often times one maner of oblation, Hebr. 10. 1.

which can neuer take away sinnes. But this man after he had offred one sacrifice for sinnes, is set downe for euer on the right hand of God, and from henceforth tarieth till his foes be made his footestoole. For with one offering hath he made perfect for euer them that are sanctified. The holy Ghost himselfe also beareth vs record, euen when he tolde before, This is the Testament that I will make vnto them: After those dayes (saith the Lord) I will put my Lawes in their hearts, and in their mindes will I write them, and their sinnes and iniquities will I remember no more. And where remission of these things is, there is no more offering for sinnes. Seeing therefore, brethren, that by the meanes of the blood of Iesus, we haue libertie to enter into the holy place by the new and liuing way, which hee hath prepared for vs through the vaile, that is to say, by his flesh: And seeing also that we haue an high Priest, which is ruler ouer the house of God, let vs draw nigh with a true heart in a sure faith, sprinckled in our hearts from an euill conscience, and washed in our bodies with pure water. Let vs keepe the profession of our hope without wauering, (for hee is faithfull that promised) and let vs consider one another, to the intent that wee may prouoke vnto loue, and to good workes, not forsaking the fellowship that wee haue among our selues, as the maner of some is: but let vs exhort one another, and that so much the more, because yee see that the day draweth nigh.

The Gospel.

Ioh. 18.1. When Iesus had spoken these words, he went forth with his disciples ouer the brooke Cedron, where was a garden, into the which he then entred with his disciples. Iudas also which betrayed him,

him, knew the place, for Jesus oft times resorted thither with his disciples. Judas then (after he had receiued a band of men, and ministers of the hie Priests and Pharises) came thither with lanternes, and fire-brands, & weapons. And Jesus knowing all things that should come on him, went foorth and sayd vnto them, whom seeke ye? They answered him, Jesus of Nazareth. Jesus said vnto them, I am hee. Judas also which betrayed him, stood with them. Assoone then as he had said vnto them, I am hee, they went backward, and fell to the ground. Then asked hee them again, whom seeke yee? They said, Jesus of Nazareth. Jesus answered, I haue told you that I am he: if ye seeke me therefore, let these go their way, that the saying might be fulfilled which he spake, Of them which thou gauest mee, haue I not lost one. Then Simon Peter hauing a sword, drew it, and smote the high Priests seruant, and cut off his right eare. The seruants name was Malchus. Therefore saith Jesus vnto Peter, Put vp thy sword into the sheath: shall I not drinke of the cup which my father hath giuen me? Then the company, and the captaine, and the ministers of the Jewes, tooke Jesus, and bound him, and led him away to Annas first, for hee was father in lawe to Caiaphas, which was the high Priest the same yeere. Caiaphas was hee that gaue counsell to the Jewes, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple: that disciple was knowen to the high Priest, & went in with Jesus into the palace of the high Priest. But Peter stood at the doore without. Then went out that other disciple (which was knowen to the high Priest) and spake to the damosell that kept the doore, and brought in Peter. Then saide the damosell that

kept the doore, vnto Peter, Art not thou also one of this mans disciples? He said, I am not. The seruants and ministers stood there, which had made a fire of coales, for it was cold, and they warmed themselues. Peter also stood among them, and warmed himselfe. The high Priest then asked Iesus of his disciples, and of his doctrine. Iesus answered him, I spake openly in the world, I euer taught in the Synagogue, and in the Temple, whither all the Iewes haue resorted, and in secret haue I spoken nothing. Why askest thou me? Aske them which heard mee, what I said vnto them: Beholde, they can tell what I said. When hee had thus spoken, one of the ministers which stood by, smote Iesus on the face, saying, Answerest thou the high Priest so? Iesus answered him, If I haue euill spoken, beare witnesse of the euill: but if I haue well spoken, why smitest thou mee? And Annas sent him bound vnto Caiaphas the high Priest. Simon Peter stood and warmed himselfe. Then said they vnto him, Art not thou also one of his disciples? He denied it, and said, I am not. One of the seruants of the high Priest (his cousin whose eare Peter smote off) saide vnto him, Did not I see thee in the garden with him? Peter therefore denied againe, and immediatly the Cocke crew. Then led they Iesus from Caiaphas, into the hall of iudgement: it was in the morning, and they themselues went not into the Iudgement hall, lest they should be defiled, but that they might eat the Passeouer. Pilate then went out to them, and sayd, What accusation bring you against this man? They answered, and saide vnto him, If hee were not an euill doer, wee would not haue deliuered him vnto thee. Then said Pilate vnto them, Take ye him, and iudge him after your owne law. The Iewes therefore said

vnto

vnto him, It is not lawfull for vs to put any man to death: that the wordes of Jesus might bee fulfilled which he spake, signifying what death he should die. Then Pilate entred into the iudgement hall againe, and called Jesus, and sayd vnto him, Art thou the King of the Jewes? Jesus answered, Sayest thou that of thy selfe, or did other tell it thee of me? Pilate answered, Am I a Jew? Thine owne nation, and the Priests haue deliuered thee vnto me: What hast thou done? Jesus answered, My kingdome is not of this world. If my kingdome were of this worlde, then would my ministers surely fight, that I should not be deliuered to the Jewes: but now is my kingdome not from hence. Pilate therefore sayd vnto him, Art thou a king then? Jesus answered, Thou sayest that I am a King. For this cause was I borne, and for this cause came I into ỹ world, that I should beare witnes vnto the trueth: and all that are of the trueth heare my voyce. Pilate said vnto him, What thing is trueth? And when he had said this, he went out againe vnto the Jewes, and sayd vnto them, I finde in him no cause at all. Ye haue a custome, that I should deliuer you one loose at Easter: will ye that I loose vnto you the King of the Jewes? Then cried they all againe, saying, Not him, but Barabbas: The same Barabbas was a murderer. Then Pilate tooke Jesus therefore, & scourged him: and the souldiers wound a crowne of thornes, and put it on his head. And they did on him a purple garment, and came vnto him, and sayd, Haile King of the Jewes: and they smote him on the face. Pilate went forth againe, and sayd vnto them, Beholde, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing a crowne of thorne, and a robe of purple. And hee sayeth vnto

them, Behold the man. When the hie Priests therefore, and the ministers saw him, they cryed, Crucifie him, crucifie him. Pilate sayth vnto them, Take yee him, and crucifie him, for I find no cause in him. The Iewes answered him, We haue a law, & by our law he ought to die, because he made himselfe the Sonne of God. When Pilate heard that saying, hee was the more afraid, & went againe into the iudgement hall, and sayd vnto Iesus, Whence art thou? But Iesus gaue him no answere. Then sayd Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, & haue power to loose thee? Iesus answered, Thou couldest haue no power at all against mee, except it were giuen thee from aboue: therefore he that deliuered me vnto thee, hath the more sinne. And from thencefoorth sought Pilate meanes to loose him. But the Iewes cried, saying, If thou let him goe, thou art not Cesars friend: for whosoeuer maketh himselfe a king, is against Cesar. When Pilate heard that saying, hee brought Iesus foorth, and sate downe to giue sentence, in a place that is called the Pauement, but in the Hebrew tongue, Gabbatha. It was the preparing day of Easter, about the sixt houre. And he sayth vnto the Iewes, Behold your King. They cryed, saying, Away with him, away with him, crucifie him. Pilate saith vnto them, Shall I crucifie your King? The high Priests answered, We haue no king but Cesar. Then deliuered he him to them to be crucified. And they tooke Iesus, and led him away. And hee bare his Crosse and went foorth into a place which is called, The place of dead mens skulles, but in Hebrew, Golgotha, where they crucified him, and two other with him, on either side one, and Iesus in the midst. And Pilate wrote a title, and put it vpon the Crosse. The writing was, Iesus of

Nazareth,

Nazareth, King of the Iewes. This title read many of the Iewes: for the place where Iesus was crucified, was neere to the city: and it was written in Hebrew, Greeke and Latine. Then sayd the high Priestes of the Iewes to Pilate, Write not, King of the Iewes: but that hee sayd, I am King of the Iewes. Pilate answered, what I haue written, that I haue written. Then the souldiers when they had crucified Iesus, tooke his garments, and made foure parts, to euery souldier a part, and also his coat. The coat was without seame, wrought vpon throughout. They sayd therefore among themselues, Let vs not diuide it, but cast lots for it, who shall haue it: that the scripture might be fulfilled, saying, They haue parted my raiment among them, and for my coat did they cast lots. And the souldiers did such things indeed. There stood by the Crosse of Iesus, his mother, and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene. When Iesus therefore saw his mother, and the disciple whom he loued, standing, hee sayeth vnto his mother, Woman, behold thy sonne. Then sayd he to the disciple, Behold thy mother. And from that houre the disciple tooke her for his owne. After these things, Iesus knowing that all things were now performed, that the Scripture might bee fulfilled, he sayth, I thirst. So there stood a vessel by full of vineger: therefore they filled a spunge with vineger, and wound it about whith hyssope, and put it to his mouth. Assoone as Iesus then receiued the vineger, he sayd, It is finished, and bowed his head, and gaue vp the ghost. The Iewes therefore, because it was the preparing of the Sabbath, that the bodies should not remaine vpon the Crosse on the Sabbath day, (for that Sabbath day was an high day) besought Pilate, that their legs might be broken, and that they might

might bee taken downe. Then came the souldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Iesus, and sawe that he was dead already, they brake not his legs: but one of the souldiers with a speare thrust him into the side, & foorthwith there came out blood and water. And he that saw it, bare record, and his record is true: and he knoweth that he saith true, that yee might beleeue also. For these things were done, that the Scripture should be fulfilled, Yee shall not breake a bone of him. And againe, another Scripture sayth, They shall looke vpon him whome they haue pearced. After this Ioseph of Arimathea (which was a disciple of Iesus, but secretly for feare of the Iewes) besought Pilate that hee might take downe the body of Iesus. And Pilate gaue him licence. Hee came therefore, and tooke the body of Iesus. And there came also Nicodemus (which at the beginning came to Iesus by night) and brought of myrrhe and aloes mingled together, about an hundred pound weight. Then tooke they the body of Iesus, and wound it in linnen clothes with the odours, as the manner of the Iewes is to bury. And in the place where hee was crucified, there was a garden, and in the garden a new sepulchre, wherein was neuer man layd. There layd they Iesus therefore, because of the preparing of the Sabbath of the Iewes, for the sepulchre was nigh at hand.

¶ Easter Euen.

The Epistle.

1.Pet 3. 27. IT is better (if the will of God be so) that ye suffer for well doing, then for euill doing: forasmuch as Christ hath once suffered for sinnes, the iust for ỹ vniust, to bring vs to God,

God, and was killed as perteining to the flesh, but was quickened in the spirit. In which spirit he also went and preached to the spirits that were in prison, which sometime had bene disobedient, when the long suffring of God was once looked for in the dayes of Noe, while the Arke was a preparing: wherein a few, that is to say, eight soules were saued by the water, like as baptisme also now saueth vs: not the putting away of the filth of the flesh, but in that a good conscience consenteth to God, by the resurrection of Iesus Christ, which is on the right hand of God, and is gone into heauen, Angels, Powers, and Might subdued vnto him.

The Gospel.

When the Euen was come, there came a rich man of Arimathea named Ioseph, which also was Iesus disciple: he went vnto Pilate, and begged the body of Iesus. Then Pilate commanded the body to be deliuered. And when Ioseph had taken the body, he wrapped it in a cleane linnen cloth, and layde it in his new tombe, which hee had hewen out euen in the rocke, and rolled a great stone to the doore of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting ouer against the Sepulchre. The next day that followeth the day of preparing, the high Priests and Pharises came together vnto Pilate, saying, Sir, wee remember that this deceiuer said, while he was yet aliue, After three dayes I will rise againe. Command therefore, that the sepulchre bee made sure, vntill the third day, lest his disciples come and steale him away, and say vnto the people, Hee is risen from the dead, and the last errour shalbe worse then the first. Pilate sayd vnto them, Ye haue a watch, go your way, make it as sure Matt. 27. 57.

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as ye can. So they went, and made the Sepulchre sure with the watchmen, and sealed the stone.

¶ Easter day.

At Morning prayer, in stead of the Psalme, O come let vs &c. these Anthemes shalbe said or sung.

CHrist rising againe from the dead, now dieth not. Death from henceforth hath no power vpon him. For in that he died, he died but once, to put away sinne, but in that he liueth, he liueth vnto God. And so likewise, count your selues dead vnto sinne, but liuing vnto God, in Christ Iesus our Lord.

CHrist is risen againe, the first fruits of them that sleepe. For seeing that by man came death, by man also commeth the resurrection of the dead. For as by Adam all men doe die: so by Christ all men shall be restored to life.

The Collect.

ALmighty God, which through thy only begotten Sonne Iesus Christ shall ouercome death, & opened vnto vs the gate of euerlasting life: wee humbly beseech thee, that as by thy speciall grace preuenting vs, thou doest put in our mindes good desires: so by thy continuall helpe, we may bring the same to good effect, through Iesus Christ our Lord, who liueth & reigneth with thee & the holy Ghost, now and euer.

The Epistle.

Col. 3.1. IF yee be risen againe with Christ, seeke those things which are aboue, where Christ sitteth on the right hand of God. Set your affection on heauenly things, and not on earthly things. For yee are dead, and your life is hid with Christ in God. When soeuer Christ (which is our life) shall shewe himselfe, then shall yee also appeare with him in glory. Mortifie

ffie therefore your earthly members, fornication, vncleannesse, vnnaturall lust, euill concupiscence, and couetousnesse, which is worshipping of idoles: for which things sake the wrath of God vseth to come on the children of vnbeliefe, among whom yee walked sometime, when ye liued in them.

The Gospel.

THe first day of the Sabbaths came Mary Magdalen early (when it was yet darke) vnto the Sepulchre, and saw the stone taken away from the graue. Then she ranne, and came to Simon Peter, and to the other disciple, whom Iesus loued, and saith vnto them, They haue taken away the Lord out of the graue, and we cannot tell where they haue layd him. Peter therefore went forth, and that other disciple, and came vnto the sepulchre. They ran both together, and that other disciple did outrun Peter, and came first to the sepulchre. And when he had stouped downe he saw the linnen clothes lying, yet went he not in. Then came Simon Peter following him, and went into the Sepulchre, and saw the linnen clothes lie, and the napkin that was about his head, not lying with the linnen clothes, but wrapped together in a place by it selfe. Then went in also that other disciple, which came first to the sepulchre, and hee saw, and beleeued: for as yet they knew not the Scripture, that hee should rise againe from death. Then the disciples went away to their owne home. Ioh. 20. 1.

¶ Munday in Easter weeke.

The Collect.

ALmighty God, which through thy only begotten Sonne Iesus Christ hast ouercome death, & opened vnto vs the gate of euerlasting life: wee humbly beseech

beseech thee, that as by thy speciall grace preuenting vs, thou doest put in our mindes good desires: so by thy continuall helpe wee may bring the same to good effect, through Iesus Christ our Lord, who liueth, &c.

The Epistle.

Acts.10. 34. PEter opened his mouth, and saide, Of a trueth I perceiue that there is no respect of persons with God: but in all people, hee that feareth him, and worketh righteousnesse, is accepted with him. Ye know the preaching that God sent vnto the children of Israel, preaching peace by Iesus Christ, which is Lord ouer all things. which preaching was published throughout all Iury (and began in Galilee, after the baptisme which Iohn preached) how God anointed Iesus of Nazareth with the holy Ghost, and with power. which Iesus went about doing good, and healing all that were oppressed of the deuill: for God was with him. And wee are witnesses of all things which hee did in the land of the Iewes, and at Ierusalem, whom they slew and hanged on tree. Him God raised vp the third day, and shewed him openly, not to all the people, but to vs witnesses (chosen before of God for the same intent) which did eate and drinke with him after hee rose from death. And hee commanded vs to preach vnto the people, and to testifie, that it is hee which was ordeined of God to bee the Iudge of the quicke and the dead. To him giue all the Prophets witnesse, that through his Name, whosoeuer beleeueth in him shall receiue remission of sinnes.

The Gospel.

Luke 24. 13. BEholde, two of his disciples went that same day to a towne called Emmaus, which was from Ierusalem about threescore furlongs, and they talked together of all the things which

which had happened. And it chanced while they communed together and reasoned, Iesus himselfe drew neere, and went with them: But their eyes were holden that they should not know him. And he said vnto them, What maner of communications are these that ye haue one to another as ye walke, and are sad? And the one of them (whose name was Cleophas) answered, and said vnto him, Art thou onely a stranger in Hierusalem, and hast not known the things which haue chanced there in these dayes? He said vnto them, What things? And they said vnto him, Of Iesus of Nazareth, which was a Prophet, mightie in deed and word before God and all the people, and how the high Priestes and our rulers deliuered him to be condemned to death, & haue crucified him: But we trusted that it had bene hee which should haue redeemed Israel. And as touching all these things, to day is euen the third day that they were done. Yea, and certaine women also of our company made vs astonied, which came early vnto the Sepulchre, and found not his body, and came, saying, that they had seene a vision of Angels, which said that hee was aliue. And certaine of them which were with vs, went to the Sepulchre, and found it euen so as the women had saide, but him they saw not. And hee said vnto them, O fooles, & slow of heart to beleeue all that the Prophets haue spoken. Ought not Christ to haue suffred these things, and to enter into his glory? And he began at Moses, and all the Prophets, and interpreted vnto them in all Scriptures which were written of him. And they drew nigh vnto the towne which they went vnto, and hee made as though hee would haue gone further, and they constrained him, saying, Abide with vs, for it draweth towards night, and the day is farre passed. And hee went in to tarie

with

with them. And it came to passe, as hee sate at meate with them, he tooke bread, and blessed it, and brake, and gaue to them. And their eyes were opened, & they knew him: and hee vanished out of their sight. And they said betweene themselues, Did not our hearts burne within vs, while hee talked with vs by the way, and opened vnto vs the Scriptures? And they rose vp the same houre, and returned to Hierusalem, and found the eleuen gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they tolde what things were done in the way, and how they knew him in breaking of bread.

¶ Tuesday in Easter weeke.

The Collect.

ALmighty Father, which hast giuen thine onely Sonne to die for our sinnes, and to rise againe for our iustification: grant vs so to put away the leauen of malice and wickednesse, that wee may alway serue thee in purenesse of liuing and trueth, through Iesus Christ our Lord.

The Epistle.

Acts.13. 26.

YE men and brethren, children of the generation of Abraham, and whosoeuer among you feareth God, to you is this word of saluation sent. For the inhabiters of Hierusalem, and their rulers, because they knew him not, nor yet the voyces of the Prophets, which are read euery Sabboth day, they haue fulfilled them in condemning him. And when they found no cause of death in him, yet desired they Pilate to kil him. And when they had fulfilled al that were written of him, they tooke him downe from the tree, and put him in a Sepulchre. But God raised him

him againe from death the thirde day, & he was seene many dayes of them which went with him from Galilee to Hierusalem, which are witnesses vnto the people. And wee declare vnto you, how that the promise which was made vnto the Fathers, God hath fulfilled vnto their children, euen vnto vs, in that he raised vp Iesus againe, euen as it is written in the second Psalme, Thou art my Sonne, this day haue I begotten thee. As concerning that hee raised him vp from death, now no more to returne to corruption, he said on this wise, The holy promises made to Dauid, will I giue faithfully vnto you. Wherefore hee sayeth also in another place, Thou shalt not suffer thine Holy one to see corruption. For Dauid (after that hee had in his time fulfilled the will of God) fell on sleepe, and was laid vnto his fathers, and saw corruption. But hee whom God raised againe, saw no corruption. Be it known vnto you therefore (ye men and brethren,) that through this man is preached vnto you forgiuenesse of sinnes, and that by him all that beleeue are iustified from all things, from which yee could not be iustified by the Law of Moses. Beware therefore, lest that fall on you, which is spoken of in the Prophets, Behold ye despisers, and wonder, and perish ye: for I doe a worke in your dayes, which yee shall not beleeue, though a man declare it vnto you.

The Gospel.

IEsus stood in the mids of his disciples, and saide vnto them, Peace bee vnto you: it is I, feare not. But they were abashed and afraide, and supposed that they had seene a spirit. And he said vnto them, Why are ye troubled, and why doe thoughts arise in your hearts? Behold my hands and my feet, that it is euen I my selfe: handle mee, and see: for a Luke 24. 36.

spirit hath no flesh and bones, as ye see me haue. And when he had thus spoken, he shewed them his hands and his feet. And while they yet beleeued not for ioy, and wondered, he said vnto them, Haue yee here any meate? and they offered him a piece of a broyled fish, and of an honie combe. And he tooke it, and did eate before them. And hee said vnto them, These are the wordes which I spake vnto you, while I was yet with you, that all must be fulfilled which were written of me in the Law of Moses, and in the Prophets, and in the Psalmes. Then opened hee their witts, that they might vnderstand the Scriptures, and said vnto them, Thus it is written, and thus it behooued Christ to suffer, and to rise againe from death the thirde day, and that repentance and remission of sinnes should be preached in his Name among all nations, and must begin at Hierusalem. And yee are witnesses of these things.

¶ The first Sunday after Easter.

The Collect.

ALmightie God, &c. As at the Communion on Easter day.

The Epistle.

1. Ioh. 5. 4. ALl that is borne of God, ouercommeth the world. And this is the victorie that ouercōmeth the world, euen our faith. Who is hee that ouercōmeth the world, but he that beleeueth that Iesus is the Sonne of God? This Iesus Christ is hee that came by water and blood: not by water onely, but by water and blood. And it is the spirit that beareth witnesse, because the spirit is trueth. For there are three which beare record in heauen, The Father, the Word and the holy Ghost: and these three are one. And there are

are three which beare record in earth, The Spirit, and water, and Blood, and these three are one. If we receiue the witnesse of men, the witnesse of God is greater: for this is the witnesse of God, which hee testified of his Sonne. He that beleeueth on the Son of God, hath the witnesse in himselfe. He that beleeueth not God hath made him a liar, because he beleeueth not the record that God gaue of his Sonne. And this is the record, How that God hath giuen vnto vs eternall life, and this life is in his Sonne. Hee that hath the Sonne, hath life, and hee that hath not the Sonne of God, hath not life.

The Gospel.



He same day at night, which was the first day of the Sabboths, when the doores were shut (where the disciples were assembled together, for feare of the Iewes) came Iesus, and stood in the middes, and sayd vnto them, Peace be vnto you. And when he had so sayd, hee shewed vnto them his handes and his side. Then were the disciples glad, when they saw the Lord. Then sayd Iesus to them againe, Peace be vnto you. As my Father sent mee, euen so send I you also. And when he had sayd these words, hee breathed on them, and sayd vnto them, Receiue yee the holy Ghost. Whosoeuers sinnes ye remit, they are remitted vnto them, and whosoeuers sinnes ye reteine, they are reteined. Ioh. 20. 19

¶ The second Sunday after Easter.

The Collect.

ALmighty God, which hast giuen thine onely Sonne to bee vnto vs both a Sacrifice for sinne, and also an example of godly life, giue vs thy grace that we may alwayes most thankefully receiue that

his inestimable benefit, and also daily endeuour our selues to follow the blessed steps of his most holy life.

The Epistle.

1. Pet. 2. 16

THis is thankworthy, if a man for conscience toward God endure griefe, & suffer wrong vndeserued. For what praise is it, if when ye be bufeted for your faults, ye take it patiently? But and if when ye do well, ye suffer wrong, and take it patiently, then is there thanke with God: for hereunto verily were ye called. For Christ also suffered for vs, leauing vs an example, that ye should follow his steps, which did no sinne, neither was there guile found in his mouth. Which when hee was reuiled, reuiled not againe: when he suffred, he threatned not, but committed the vengeance to him that iudgeth righteously. Which his owne selfe bare our sinnes in his body on the tree, that we being deliuered from sinne, should liue vnto righteousnesse, by whose stripes ye were healed. For ye were as sheepe going astray, but are now turned vnto the shepheard and bishop of your soules.

The Gospel.

Ioh. 10. 11

CHrist sayd, I am the good shepheard. A good shepherd giueth his life for the sheepe. An hired seruant, and he which is not the shepherd, (neither the sheepe are his owne) seeth the wolfe coming, and leaueth the sheepe, and fleeeth, and the wolfe catcheth and scattereth the sheepe. The hired seruant fleeth, because he is an hired seruant, and careth not for the sheepe. I am the good shepheard, and know my sheepe, and am knowen of mine. As my father knoweth me, euen so know I also my father. And I giue my life for the sheepe. And other sheepe I haue, which are not of this fold: them

them also must I bring, and they shal heare my voice, and there shalbe one fold, and one shepheard.

¶ The third Sunday after Easter.

The Collect.

ALmightie God, which shewest to all men that bee in errour, the light of thy trueth, to the intent that they may returne into the way of righteousnes: graunt vnto all them that bee admitted into the fellowship of Christes religion, that they may eschew those things that be contrarie to their profession, and follow all such things as bee agreeable to the same, through our Lord Jesus Christ.

The Epistle.

DEarely beloued, I beseech you as strangers and pilgrims, abstaine from fleshly lusts, which fight against the soule, and see that yee haue honest conuersation among the Gentiles, that where as they backebite you as euill doers, they may see your good workes, and praise God in the day of visitation. Submit your selues therefore euery man for the Lords sake, whether it bee vnto the king, as vnto the chiefe head, either vnto rulers, as vnto them that are sent of him for the punishment of euil doers, but for the laud of them that doe well. For so is the will of God, that with well doing yee may stop the mouthes of foolish and ignorant men, as free, and not as hauing the libertie for a cloake of maliciousnesse, but euen as the seruants of God. Honour all men: loue brotherly fellowship: feare God: honour the king. 1. Pet. 2. 11

The Gospel.

IEsus said to his disciples, After a while yee shal not see me, and againe after a while yee shall see mee, for I goe to the Father. Then sayd some of his disciples betweene them- Ioh. 16. 16

selues, what is this that hee sayeth vnto vs, After a while yee shall not see mee, and againe, after a while yee shall see me, and that I goe to the Father? They said therefore, What is this that hee sayth, After a while? wee cannot tell what hee saith. Iesus perceiued that they would aske him, and said vnto them, Yee enquire of this betweene your selues, because I said, After a while ye shall not see me, and againe, After a while yee shall see me. Verily, verily I say vnto you, Yee shall weepe and lament, but contrariwise the world shall reioyce: Yee shall sorrow, but your sorow shalbe turned to ioy. A woman when she trauelleth, hath sorrow, because her houre is come: but assoone as shee is deliuered of the child, she remembreth no more the anguish, for ioy that a man is borne into the world. And ye now therefore haue sorrow: but I will see you againe, and your hearts shall reioyce, and your ioy shall no man take from you.

¶ The fourth Sunday after Easter.

The Collect.

ALmightie God, which doest make the mindes of all faithfull men to be of one will, grant vnto thy people, that they may loue the thing which thou commandest, and desire that which thou doest promise, that among the sundrie and manifold changes of the world, our hearts may surely there be fixed, where as true ioyes are to be found, through Christ our Lord.

The Epistle.

Iam. 1.17. EVery good gift, and euery perfect gift is from aboue, and commeth downe from the Father of lights, with whom is no variablenes, neither shadow of change. Of his owne will begat hee vs with the word of trueth, that wee should bee the first fruites of his

his creatures. Wherefore, deare brethren, let euery man be swift to heare, slow to speake, slow to wrath: for the wrath of man worketh not that which is righteous before God. Wherefore lay apart all filthinesse, and superfluitie of maliciousnesse, and receiue with meekenesse the worde that is graffed in you, which is able to saue your soules.

The Gospel.

IEsus said vnto his disciples, Now I goe my way to him that sent mee, and none of you asketh me whither I goe: but because I haue said such things vnto you, your hearts are full of sorow. Neuertheless, I tell you the trueth, it is expedient for you, that I goe away. For if I goe not away, that Comforter will not come vnto you: but if I depart, I will send him vnto you. And when he is come, hee will rebuke the world of sinne, and of righteousnes, and of iudgement. Of sinne, because they beleeue not on me. Of righteousnes, because I go to my Father, and ye shall see me no more. Of iudgement, because the prince of this world is iudged alreadie. I haue yet many things to say vnto you, but ye cannot beare them away now. Howbeit, when he is come (which is the spirit of trueth) he will lead you into all trueth. Hee shall not speake of himselfe, but whatsoeuer he shall heare, that shall he speake, & he will shew you things to come. Hee shall glorifie mee: for he shall receiue of mine, and shall shewe vnto you. All things that the Father hath, are mine: therefore sayd I vnto you, That he shall take of mine, and shew vnto you. Ioh. 16. 5.

¶ The fift Sunday after Easter.

The Collect.

LOrd, from whom all good things doe come, grant vs thy humble seruants, that by thy holy inspira-

tion we may thinke those things that be good, and by thy merciful guiding may performe the same, through our Lord Jesus Christ.

The Epistle.

Iam. 1.22. BEe that ye be doers of the word, and not hearers onely, deceiuing your owne selues. For if any man heare the word, & declareth not the same by his workes, hee is like vnto a man beholding his bodily face in a glasse: for assoone as hee hath looked on himselfe, he goeth his way, and forgetteth immediatly what his fashion was. But who so looketh in the perfect law of libertie, and continueth therein, (if he bee not a forgetfull hearer, but a doer of the worke) the same shall bee happie in his deed. If any man among you seeme to be deuout, and refraineth not his tongue, but deceiueth his owne heart, this mans deuotion is in vaine. Pure deuotion, & vndefiled before God the Father is this, To visite the fatherlesse and widowes in their aduersitie, and to keepe himselfe vnspotted of the world.

The Gospel.

Ioh. 16.23 VErely, verely I say vnto you, whatsoeuer ye aske the Father in my Name, hee will giue it you. Hitherto haue ye asked nothing in my Name. Aske, and ye shall receiue, that your ioy may be full. These things haue I spoken vnto you by prouerbs. The time will come, when I shall no more speake vnto you by prouerbs, but I shall shew you plainely from my Father. At that day shall yee aske in my Name, and I say not vnto you, that I will speake vnto my Father for you: for the Father himselfe loueth you, because ye haue loued me, and haue beleeued that I came out from God. I went out from the Father, and

came

came into the world. Againe I leaue the world, and goe to the Father. His disciples said vnto him, Loe, now thou talkest plainly, and speakest no prouerbe. Now are we sure that thou knowest all things, and needest not that any man should aske thee any question, therefore beleeue we that thou camest from God. Iesus answered them, Now ye doe beleeue: behold, the houre draweth nigh, and is alreadie come, that ye shall be scattered euery man to his owne, & shall leaue me alone: and yet I am not alone, for the Father is with me. These words haue I spoken vnto you, that in me yee might haue peace, for in the world shall yee haue tribulation: But bee of good cheere, I haue ouercome the world.

¶ The Ascension day.

The Collect.

GRant wee beseech thee Almightie God, that like as wee doe beleeue thy only begotten Sonne our Lord to haue ascended into the heauens: so wee may also in heart and minde thither ascend, and with him continually dwell.

The Epistle.

THe former treatise (deare Theophilus) wee haue spoken of all that Iesus began to do and teach, vntill the day in which he was taken vp, after that hee through the holy Ghost had giuen commandements vnto the Apostles, whome hee had chosen, to whom also he shewed himselfe aliue after his passion (and that by many tokens) appearing vnto them fourtie dayes, and speaking of the kingdome of God, and gathered them together, and commanded them that they should not depart from Hierusalem, but to waite for the promise of the Father, whereof (sayth Acts. 1. 1.

(saith he) ye haue heard of me. For John truely baptized with water, but ye shalbe baptized with the holy Ghost, after these few dayes. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore againe the kingdome to Israel? And he said vnto them, It is not for you to knowe the times or the seasons, which the father hath put in his owne power. But yee shall receiue power after the holy Ghost is come vpon you: and ye shall be witnesses vnto mee, not onely in Hierusalem, but also in all Iurie, and in Samaria, and euen vnto the worldes end. And when hee had spoken these things, while they beheld, he was taken vp on high, and a cloud receiued him vp out of their sight. And while they looked stedfastly vp toward heauen as hee went, behold, two men stood by them in white apparell, which also said, Ye men of Galile, why stand yee gazing vp into heauen? This same Iesus which is taken vp from you into heauen, shall so come, euen as ye haue seene him goe into heauen.

The Gospel.

Marke 16. 14.



Iesus appeared vnto the eleuen, as they sate at meate, and cast in their teeth their vnbeliefe and hardnesse of heart, because they beleeued not them which had seen that he was risen againe from the dead. And hee said vnto them, Goe ye into all the world, and preach the Gospel to all creatures: He that beleeueth and is baptized, shalbe saued: But he that beleeueth not, shalbe damned. And these tokens shall follow them that beleeue. In my Name they shal cast out deuils, they shal speake with new tongues, they shall driue away Serpents, and if they drinke any deadly thing, it shall not hurt them: they shall lay their hands on the sicke, and they shall recouer. So

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when the Lord had spoken vnto them, hee was receiued into heauen, and is on the right hand of God. And they went foorth and preached euery where, the Lord working with them, and confirming the word with miracles following.

¶ Sunday after Ascension day.

The Collect.

O God, the King of glory, which hast exalted thine onely Sonne Iesus Christ, with great triumph vnto thy kingdome in heauen: we beseech thee leaue vs not comfortlesse, but send to vs thine holy Ghost to comfort vs, and exalt vs vnto the same place whither our Sauiour Christ is gone before, who liueth and reigneth, &c.

The Epistle.

THe end of all things is at hand. Be yee therefore sober, and watch vnto prayer: But aboue all things haue feruent loue among your selues: for loue shall couer the multitude of sinnes. Bee yee harberous one to another without grudging. As euery man hath receiued the gift, euen so minister the same one to another, as good ministers of the manifolde graces of God. If any man speake, let him talke as the words of God. If any man minister, let him doe it, as of the abilitie which God ministreth to him, that God in al things may be glorified through Iesus Christ, to whom be praise & dominion for euer and euer. Amen. 1.Pet.4.7.

The Gospel.

WHen the Comforter is come, whom I will send vnto you from the Father (euen the Spirit of trueth, which proceedeth of the Father) he shall testifie of me, & ye shall beare witnes also, because ye haue beene Ioh 15.26

beene with mee from the beginning. These things haue I told vnto you, becaule yee should not be offended. They shall excommunicate you, yea, the time shall come, that whosoeuer killeth you, will thinke that he doeth God seruice. And such things will they doe vnto you, because they haue not knowen the Father, neither yet mee. But these things haue I told you, that when the time is come, yee may remember them that I told you.

¶ Whitsunday.

The Collect.

GOD, which as vpon this day hast taught the hearts of thy faithfull people, by the sending to them the light of thy holy Spirit: Graunt vs by the same Spirit to haue a right iudgement in all things, and euermore to reioyce in his holy comfort, through the merits of Iesus Christ our Sauiour, who liueth and reigneth with thee, in the vnitie of the same Spirit, one God, world without end. Amen.

The Epistle.

Acts 2.1. WHen the fiftie dayes were come to an end, they were all with one accord together in one place, and suddenly there came a sound from heauen, as it had beene the comming of a mightie winde, and it filled all the house where they sate. And there appeared vnto them clouen tongues, like as they had beene of fire, and it sate vpon each of them, and they were all filled with the holy Ghost, & began to speake with other tongues, euen as the same Spirit gaue them vtterance. Then were dwelling at Hierusalem Iewes, deuoute men, out of euery nation of them that are vnder heauen. When this was noised about, the multitude came together and were astonied, because that euery man heard them speake with his owne

owne language. They wondred all, and marueiled, saying among themselues, Behold, are not all these which speake, of Galilee? And how heare wee euery man his owne tongue wherein we were borne? Parthians, and Medes, and Elamites, and the inhabiters of Mesopotamia, and of Iury, and of Cappadocia, of Pontus, and Asia, Phrygia, and Pamphylia, of Egypt, and of the parts of Libya, which is beside Cyrene, and strangers of Rome, Iewes & Proselytes, Creetes and Arabians, wee haue heard them speake in our owne tongues the great workes of God.

The Gospel.

IEsus sayd vnto his disciples, If yee loue Ioh.14.15
mee, keepe my Commaundements, and I will pray the Father, and he shall giue you another Comforter, that hee may abide with you for euer, euen the Spirit of trueth, whome the worlde cannot receiue, because the world seeth him not, neither knoweth him: But ye know him, for he dwelleth with you, and shal be in you. I will not leaue you comfortlesse, but will come to you. Yet a litle while, and the world seeth me no more, but ye see me: For I liue, and yee shall liue. That day shall ye know that I am in my Father, and you in me, & I in you. He that hath my Commandements and keepeth them, the same is he that loueth me. And he that loueth me, shalbe loued of my Father, and I will loue him, and will shew mine owne selfe vnto him. Iudas sayth vnto him, (not Iudas Iscariot) Lord, what is done, that thou wilt shewe thy selfe vnto vs, and not vnto the world? Iesus answered, and said vnto him, If a man loue me, he will keepe my sayings, and my Father will loue him, and wee will come vnto him, and dwell with him. He that loueth me not, keepeth not my sayings. And the worde

which

which ye heare, is not mine, but the Fathers which sent mee. These things haue I spoken vnto you, being yet present with you: but the Comforter, which is the holy Ghost, whom my Father will send in my Name, he shall teach you all things & bring all things to your remembrance, whatsoeuer I haue sayd vnto you. Peace I leaue with you, my peace I giue vnto you: not as the world giueth, giue I vnto you. Let not your hearts be grieued, neither feare. Yee haue heard how I sayd vnto you, I goe and come againe vnto you. If ye loued me, ye would verely reioyce, because I sayd, I goe vnto the Father: for the Father is greater then I. And now haue I shewed you before it come, that when it is come to passe, ye might beleeue. Hereafter will I not talke many wordes vnto you: for the prince of this world commeth, and hath nought in mee, but that the world may know that I loue the Father. And as the Father gaue mee commandement, euen so doe I.

¶ Munday in Whitsun weeke.

The Collect.

GOD, which as vpon this day hast taught the hearts, &c. ¶ As vpon Whitsun day.

The Epistle.

Act. 10. 34. THen Peter opened his mouth, and said, Of a trueth I perceiue that there is no respect of persons with God: but in all people, hee that feareth him, & worketh righteousnesse, is accepted with him. Ye know the preaching that God sent vnto the children of Israel, preaching peace by Iesus Christ, which is Lord ouer all things. Which preaching was published throughout all Iurie (and began in Galilee, after the baptisme which Iohn preached) how God anointed Iesus of Nazareth with the holy Ghost,

and

and with power. Which Iesus went about doing good, and healing all that were oppressed of the deuill: for God was with him. And we are witnesses of all things, which hee did in the land of the Iewes, and at Hierusalem: whom they slew and hanged on a tree: him God raised vp the third day, and shewed him openly, not to all the people, but vnto vs witnesses (chosen before of God for the same intent) which did eate & drinke with him after he arose from death. And he commanded vs to preach vnto the people, and to testifie that it is he which was ordeined of God to be the Iudge of quicke and dead. To him giue all the Prophets witnesse, that through his Name, whosoeuer beleeueth in him, shal receiue remission of sinnes. While Peter yet spake these words, the holy Ghost fel on all them which heard the preaching. And they of the Circumcision, which beleeued, were astonied, as many as came with Peter, because that on the Gentiles also was shed out the gift of the holy Ghost. For they heard them speake with tongues, and magnifie God. Then answered Peter, Can any man forbid water, that these should not be baptized, which haue receiued the holy Ghost aswell as wee? And he commaunded them to bee baptized in the Name of the Lord. Then prayed they him to tary a few dayes.

The Gospel.

SO God loued the world, that hee gaue his onely begotten Sonne, that whosoeuer beleeueth in him, should not perish, but haue euerlasting life. For God sent not his Sonne into the world to condemne the world, but that the world through him might bee saued. Hee that beleeueth on him, is not condemned. But hee that beleeueth not, is condemned already, because hee hath not beleeued in the Name of the onely begotten Ioh.3.10.

begotten Sonne of God. And this is the condemnation, that light is come into the world, and men loued darkenesse more then light, because their deedes were euill. For euery one that euil doeth, hateth the light, neither commeth to the light, lest his deedes should bee reproued. But hee that doeth the trueth, commeth to the light, that his deeds may be knowen, how that they are wrought in God.

¶ Tuesday in Whitsun weeke.

The Collect.

God which as, &c. ¶ As vpon Whitsunday.

The Epistle.

Act. 8. 14. When the Apostles which were at Hierusalem, heard say that Samaria had receiued the word of God, they sent vnto them Peter and Iohn: which when they were come downe, prayed for them that they might receiue the holy Ghost. For as yet he was come on none of them, but they were baptized onely in the Name of Christ Iesu. Then layd they their hands on them, and they receiued the holy Ghost.

The Gospel.

Ioh. 10. 1. Verily, verily I say vnto you, hee that entreth not in by the doore into the sheepefold, but climeth vp some other way, the same is a thiefe and a murtherer. But hee that entreth in by the doore, is the Shepheard of the sheepe: to him the porter openeth, and the sheepe heare his voice, & hee calleth his owne sheepe by name, and leadeth them out. And when he hath sent forth his owne sheep, he goeth before them, and the sheepe follow him, for they know his voyce. A stranger will they not follow, but will flee from him: for they know not the voyce of strangers. This pro-

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uerbe spake Jesus vnto them, but they vnderstoode not what things they were which hee spake vnto them. Then said Jesus vnto them againe, Uerily, verily I say vnto you, I am the dooze of the sheepe. All, euen as many as came before mee, are theeues and murderers, but the sheepe did not heare them. I am the dooze: by me if any enter in, hee shall bee safe, and shall goe in and out, and finde pasture. A thiefe commeth not but for to steale, kill, and destroy. I am come that they might haue life, and that they might haue it more abundantly.

¶ Trinitie Sunday.

The Collect.

ALmightie and euerlasting God, which hast giuen vnto vs thy seruants grace, by the confession of a true faith, to acknowledge the glory of the eternall Trinitie, and in the power of the diuine Maiestie, to worship the Unitie: Wee beseech thee, that through the stedfastnesse of this faith, we may euermore be defended from all aduersitie, which liuest and reignest one God, world without end. Amen.

The Epistle.

AFter this I looked, and behold, a dooze was open in heauen, and the first voyce which I heard, was as it were of a Trumpet, talking with me, which said, Come vp hither, and I will shewe thee things which must be fulfilled hereafter. And immediatly I was in the Spirit, and behold, a seate was set in heauen, and one sate on the seate. And hee that sate, was to looke vpon like vnto a Jasper stone, and a Sardine stone. And there was a raine bowe about the seate in sight like vnto an Emeraide. And about the seate were foure and twentie seates, and vpon the seates foure and twentie Elders sitting, clothed Apoc. 4. 1

in white rayment, and had on their heads crownes of gold. And out of the seat proceeded lightnings and thunderings, and voices. And there were seuen lamps of fire burning before the seate, which are the seuen Spirits of God. And before the seate there was a sea of glasse like vnto Christall, and in the middes of the seate, and round about the seate, were foure beastes, full of eyes before and behind. And the first beast was like a Lion, and the second beast like a calfe, and the third beast had a face like a man, and the fourth beast was like a flying eagle. And the foure beastes had each of them sixe wings about him, and they were full of eyes within. And they did not rest day neither night, saying, Holy, holy, holy Lord God Almighty, which was, and is, and is to come. And when those beastes gaue glorie, and honour, and thankes to him that sate on the seate (which liueth for euer and euer) the foure and twentie Elders fell downe before him that sate on the throne, and worshipped him that liueth for euer, and cast their crownes before the throne, saying, Thou art worthie, O Lord our God, to receiue glorie, and honour, and power, for thou hast created all things, and for thy wils sake they are, and were created.

The Gospel.

John 3.1. THere was a man of the Pharises, named Nicodemus, a ruler of the Iewes. The same came to Iesus by night, and sayd vnto him, Rabbi, wee know that thou art a teacher come from God. For no man could doe such miracles as thou doest, except God were with him. Iesus answered and said vnto him, Verily, verily I say vnto thee, Except a man bee borne from aboue, hee cannot see the kingdome of God. Nicodemus said vnto him, How

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can a man be borne when he is olde? Can he enter into his mothers wombe, and be borne againe? Jesus answered, Verily, verily I say vnto thee, Except a man be borne of water and of the Spirit, hee cannot enter into the kingdom of God. That which is borne of the flesh, is flesh: and that which is borne of the Spirit, is Spirit. Marueile not thou that I sayde vnto thee, Ye must be borne from aboue. The winde bloweth where it listeth, and thou hearest the sound thereof, but thou canst not tell whence it commeth, nor whither it goeth: So is euery one that is borne of the Spirit. Nicodemus answered, and sayd vnto him, How can these things be? Jesus answered, and sayde vnto him, Art thou a master in Israel, and knowest not these things? Verily, verily I say vnto thee, wee speake that we know, and testifie that wee haue seene, and ye receiue not our witnesse. If I haue tolde you earthly things, and yee beleeue not, how shall ye beleeue if I tell you of heauenly things? And no man ascendeth vp to heauen, but hee that came downe from heauen, euen the Sonne of man which is in heauen. And as Moses lift vp the Serpent in the wildernesse, euen so must the Sonne of man be lift vp, that whosoeuer beleeueth in him, perish not, but haue euerlasting life.

¶ The first Sunday after Trinitie.

The Collect.

GOD the strength of all them that trust in thee, mercifully accept our prayers: and because the weakenesse of our mortall nature can doe no good thing without thee, grant vs the helpe of thy grace, that in keeping of thy Commandements wee may please thee both in will and deede, through Jesus Christ our Lord.

The Epistle.

1.Ioh.4.7. Dearely beloued, let vs loue one another, for loue commeth of God, and euery one that loueth, is borne of God, and knoweth God. Hee that loueth not, knoweth not God: for God is loue. In this appeareth the loue of God to vs-ward, because that God sent his onely begotten Sonne into the world, that we might liue through him. Herein is loue, not that we loued God, but that he loued vs, and sent his Sonne to be the agreement for our sinnes. Dearely beloued, if God so loued vs, we ought also one to loue another. No man hath seene God at any time. If wee loue one another, God dwelleth in vs, and his loue is perfect in vs. Hereby know we that we dwell in him, and he in vs, because he hath giuen vs of his Spirit: and wee haue seene, and doe testifie, that the Father sent the Sonne to bee the Sauiour of the worlde. Whosoeuer confesseth that Iesus is the Sonne of God, in him dwelleth God, and he in God. And wee haue knowen and beleeued the loue that God hath to vs. God is loue, and hee that dwelleth in loue, dwelleth in God, and God in him. Herein is the loue perfect in vs, that we should trust in the day of Iudgement: for as hee is, euen so are wee in this world. There is no feare in loue, but perfect loue casteth out feare: for feare hath paine: he that feareth, is not perfect in loue. We loue him, for he loued vs first. If any man say, I loue God, and yet hate his brother, he is a lyar. For how can he that loueth not his brother whom he hath seene, loue God whom hee hath not seene? and this Commandement haue we of him, that he which loueth God, should loue his brother also.

The

THere was a certaine rich man, which Luk.16.19.
was clothed in purple and fine white,
and fared deliciously every day. And
there was a certaine begger named La-
zarus, which lay at his gate full of sores,
desiring to be refreshed with the crumbes which fell
from the rich mans board, and no man gaue vnto
him: the dogges came also and licked his sores. And
it fortuned that the begger died, and was caried by
the Angels into Abrahams bosome. The rich man al-
so died and was buried. And being in hel in torments,
he lift vp his eyes, and saw Abraham afarre off, and
Lazarus in his bosome, and he cried, and said, Fa-
ther Abraham, haue mercie on me, and send La-
zarus, that he may dippe the tippe of his finger in wa-
ter, and coole my tongue, for I am tormented in this
flame. But Abraham said, Sonne, remember that
thou in thy life time receiuedst thy pleasure, and con-
trariwise, Lazarus receiued paine: but now he is
comforted, and thou art punished. Beyond all this,
betweene vs and you there is a great space set, so that
they which would goe from hence to you, cannot, nei-
ther may come from thence to vs. Then he said, I
pray thee therefore father, send him to my fathers
house (for I haue fiue brethren) for to warne them,
least they come also into this place of torment. Abra-
ham said vnto him, They haue Moses and the Pro-
phets, let them heare them. And he said, Nay father
Abraham, but if one come vnto them from the dead,
they will repent. He said vnto him, If they heare not
Moses and the Prophets, neither will they beleeue,
though one arise from death againe.

The Collect.

LOrd make vs to haue a perpetuall feare and loue of thy holy Name, for thou neuer failest to helpe and gouerne them whom thou doest bring vp in thy stedfast loue. Graunt this &c.

The Epistle.

1. Iohn 3. 13.

MArualle not, my brethren, though the world hate you. We know that we are translated from death vnto life, because we loue the brethren. He that loueth not his brother, abideth in death. Whosoeuer hateth his brother, is a manslayer. And ye know that no manslayer hath eternall life abiding in him. Hereby perceiue we the loue, because hee gaue his life for vs, and wee ought to giue our liues for the brethren. But who so hath this worldes good, and seeth his brother haue neede, and shutteth vp his compassion from him, how dwelleth the loue of God in him? My babes, let vs not loue in word, neither in tongue: but in deede and in verite. Hereby we know that wee are of the verite, and can quiet our hearts before him. For if our heart condemne vs, God is greater then our heart, and knoweth all things. Dearely beloued, if our heart condemne vs not, then haue we trust to God ward, and whatsoeuer we aske, we receiue of him, because we keepe his Commandements, and doe those things which are pleasant in his sight. And this is his Commandement, that we beleeue on the Name of his Sonne Iesus Christ, and loue one another, as hee gaue commandement. And hee that keepeth his Commandements, dwelleth in him, and hee in him: and hereby wee knowe that hee abideth in vs, euen by the Spirit which hee hath giuen vs.

The

The Gospel.

A Certaine man prepared a great supper, and bade many, and sent his seruant at supper time to say to them that were bidden, Come, for all things are now ready. And they all at once beganne to make excuse. The first said vnto him, I haue bought a farme, and I must needs go & see it, I pray thee haue me excused. And another saide, I haue bought fiue yoke of oxen, and I goe to proue them, I pray thee haue me excused. And another said, I haue married a wife, and therefore I cannot come. And the seruant returned, and brought his master word againe thereof. Then was the good-man of the house displeased, and said to his seruant, Goe out quickly into the streetes and quarters of the City, and bring in hither the poore, and feeble, and the halt, and blind. And the seruant said, Lord, it is done as thou hast commanded, and yet there is roome. And the Lord said vnto his seruant, Go out into the high wayes and hedges, and compell them to come in, that my house may bee filled. For I say vnto you, that none of these men which were bidden shall taste of my supper. Luke 14. 16.

¶ The iij. Sunday after Trinitie.

The Collect.

LOrd, wee beseech thee mercifully to heare vs, and vnto whom thou hast giuen an hearty desire to pray, grant that by thy mighty ayde we may bee defended, through Iesus Christ our Lord.

The Epistle.

SVbmit your selues euery man one to another, knitte your selues together in lowlinesse of minde: For God resisteth the proude, and giueth grace to the humble. 1. Pet. 5. 5.

Submit your selues therefore vnder the mightie hand of God, that he may exalt you when the time is come. Cast all your care vpon him, for hee careth for you. Be sober, and watch: for your aduersary the deuil, as a roaring Lion, walketh about, seeking whom hee may deuoure: whome resist stedfast in the faith, knowing that the same afflictions are appointed vnto your brethren that are in the world. But the God of all grace, which hath called vs vnto his eternall glory by Christ Iesus, shall his owne selfe (after that ye haue suffered a little affliction) make you perfect, settle, strength and stablish you. To him be glory and dominion for euer and euer. Amen.

The Gospel.

Luk.15.1. Then resorted vnto him all the publicanes and sinners for to heare him. And the Pharises and Scribes murmured, saying, He receiueth sinners, and eateth with them. But he put foorth this parable vnto them, saying, What man among you, hauing an hundred sheepe, (if he lose one of them) doeth not leaue ninetie and nine in the wildernesse, & goeth after that which is lost, vntill he finde it? And when hee hath found it, hee layeth it on his shoulders with ioy: and assoone as he commeth home, he calleth together his louers and neighbors, saying vnto them, Reioyce with me, for I haue found my sheepe which was lost. I say vnto you, that likewise ioy shall be in heauen ouer one sinner that repenteth, more then ouer ninetie and nine iust persons, which needeth no repentance. Either what woman, hauing ten groats (if she lose one) doeth not light a candle, and sweepe the house, and serche diligently till she finde it? And when shee hath found it, shee calleth her louers and her neighbours together, saying, Reioyce with mee,

for

for I haue found the groat which I lost. Likewise I say vnto you, shall there be ioy in the presence of the Angels of God, ouer one sinner that repenteth.

¶ The fourth Sunday after Trinitie.

The Collect.

GOd the protector of all that trust in thee, without whome nothing is strong, nothing is holy: increase and multiply vpon vs thy mercie, that thou being our ruler and guide, we may so passe through things temporall, that we finally lose not the things eternall: Graunt this, heauenly Father, for Iesus Christs sake our Lord.

The Epistle.

I Suppose that the afflictions of this life are not worthy of the glory which shalbe shewed vpon vs. For the feruent desire of the creature abideth, looking when the sonnes of God shall appeare, because the creature is subdued to vanity against the will thereof, but for his will which hath subdued the same in hope. For the same creature shalbe deliuered from the bondage of corruption, into the glorious libertie of the sonnes of God. For wee knowe that euery creature groneth with vs also, and trauaileth in paine, euen vnto this time: not onely it, but we also which haue the first fruits of the Spirit, mourne in our selues also, and wait for the adoption of the children of God, euen the deliuerence of our bodies. Rom. 8. 18

The Gospel.

BE ye mercifull, as your father also is mercifull. Iudge not, and ye shall not be iudged. Condemne not, and yee shall not be condemned. Forgiue, and ye shall be forgiuen. Giue, and it shall bee giuen vnto you, good measure, and Luk. 6. 36.

pressed

preſſed downe, and ſhaken together, and running ouer, ſhall men giue into your boſomes. For with the ſame meaſure that ye mete withall, ſhall other men mete to you againe. And he put forth a ſimilitude vnto them, Can the blind leade the blinde? Doe they not both fall into the ditch? The diſciple is not aboue his maſter. Euery man ſhalbe perfect, euen as his maſter is. Why ſeeſt thou a mote in thy brothers eye, but conſidereſt not the beame that is in thine owne eye? Either how canſt thou ſay to thy brother, Brother, let mee pull out the mote that is in thine eye, when thou ſeeſt not the beame that is in thine owne eye? Firſt, thou hypocrite, caſt out the beame out of thine owne eye, then ſhalt thou ſee perfectly to pull out the mote that is in thy brothers eye.

¶ The firſt Sunday after Trinitie.

The Collect.

GRant, Lord, wee beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy gouernance, that thy Congregation may ioyfully ſerue thee in all godly quietneſſe, through Ieſus Chriſt our Lord.

The Epiſtle.

1.Pet.3.8. BE yee all of one minde, and of one heart, loue as brethren, bee pitifull, bee courteous, meeke, not rendring euill for euill, or rebuke for rebuke: but contrariwiſe, bleſſe, knowing that yee are thereunto called, euen that yee ſhould bee heires of the bleſſing. For hee that loueth long after life, and loueth to ſee good dayes, let him refraine his tongue from euill, and his lips that they ſpeake no guile. Let him eſchew euill, and do good, let him ſeeke peace, and enſue it. For the eyes of the Lord are ouer the righteous,

and

and his eares are open vnto their prayers. Againe, the face of the Lord is ouer them that doe euil. Moreouer, who is he that will harme you, if ye follow that which is good? Yea, happie are ye if any trouble happen vnto you for righteouſnes ſake. Be not ye afraid for any terrour of them, neither be yee troubled: but ſanctifie the Lord God in your hearts.

The Goſpel.



IT came to paſſe, that when the people preaſſed vpon him to heare the word of God, hee ſtood by the lake of Genezareth, and ſaw two ſhippes ſtand by the lakes ſide, but the fiſhermen were gone out of them, & were waſhing their nets. And he entred into one of the ſhippes (which pertained to Simon) and prayed him that he would thruſt out a little from the land. And he ſate downe, and taught the people out of the ſhip. When hee had left ſpeaking, hee ſayd vnto Simon, Launch out into the deepe, and let ſlip your nets to make a draught. And Simon anſwered, and ſaid vnto him, Maſter, wee haue laboured all night, and haue taken nothing: Neuertheleſſe, at thy commandement, I will looſe forth the net. And when they had ſo done, they incloſed a great multitude of fiſhes. But their net brake, and they beckened to their fellowes, which were in the other ſhip, that they ſhould come and helpe them. And they came and filled both ſhips, that they ſunke againe. When Simon Peter ſaw this, he fell downe at Jeſus knees, ſaying, Lord, goe from mee, for I am a ſinfull man. For hee was aſtonied, and all that were with him, at the draught of fiſhes which they had taken: & ſo was alſo James and John the ſonnes of Zebedee, which were partners with Simon. And Jeſus ſayd vnto Simon, Feare not, from henceforth thou ſhalt catch men. Luke 5.1.

men. And they brought their ships to land, and forsoke all, and followed him.

¶ The sixt Sunday after Trinitie.

The Collect.

GOD which hast prepared to them that loue thee, such good things as passe all mans vnderstanding: powre into our hearts such loue toward thee, that wee louing thee in all things, may obteine thy promises, which exceed all that we can desire, through Iesus Christ our Lord.

The Epistle.

Rom. 6. 3. KNow yee not, that all we which are baptized in Iesus Christ, are baptized to die with him? we are buried then with him by baptisme to die, that like wise as Christ was raised from death by the glory of the Father, euen so we also should walk in a new life. For if we bee grafted in death like vnto him, euen so shall wee be partakers of the holy resurrection: knowing this, that our old man is crucified with him also, that the body of sinne might vtterly be destroyed, that henceforth we should not be seruants vnto sinne. For he that is dead, is iustified from sinne. Wherefore, if we be dead with Christ, we beleeue that wee shall liue also with him: knowing that Christ being raised from death, dieth no more, death hath no more power ouer him. For as touching that hee died, he died concerning sinne once: and as touching that he liueth, he liueth vnto God. Like wise consider yee also, that ye are dead as touching sinne, but are aliue vnto God, through Iesus Christ our Lord.

The Gospel.

Mat. 5. 20. THus saye vnto his disciples, Except your righteousnesse exceede the righteousnesse of the Scribes and Pharises, yee cannot enter into

into the kingdome of heauen. Yee haue heard that it was said vnto them of old time, Thou shalt not kill: whosoeuer killeth, shall be in danger of iudgement. But I say vnto you, that whosoeuer is angry with his brother vnaduisedly, shall bee in danger of iudgement. And whosoeuer saith vnto his brother, Racha, shalbe in danger of a councell. But whosoeuer sayth, Thou foole, shalbe in danger of hell fire. Therefore, if thou offerest thy gift at the altar, & there remembrest that thy brother hath ought against thee, leaue there thine offering before the altar, and goe thy way first, and bee reconciled to thy brother, and then come and offer thy gift. Agree with thine aduersarie quickly, whiles thou art in the way with him, lest at any time the aduersary deliuer thee to the Iudge, & the Iudge deliuer thee to the minister, and then thou be cast into prison. Verily I say vnto thee, thou shalt not come out thence, till thou hast paid the vttermost farthing.

¶ The vij. Sunday after Trinitie.

The Collect.

LOrd of all power and might, which art the author and giuer of all good things, graffe in our hearts the loue of thy Name, increase in vs true religion, nourish vs with all goodnesse, and of thy great mercy keepe vs in the same, through Iesus Christ our Lord.

The Epistle.

I speake grossly, because of the infirmitie of your flesh. As ye haue giuen your members seruants to vncleannesse, and to iniquitie (from one iniquitie to another) euen so now giue ouer your members seruants vnto righteousnesse, that ye may be sanctified. For when ye were seruants of sinne, ye were void of righteousnesse. What fruit had ye then Rom.6.19

in

in those things whereof ye are now ashamed? for the end of those things is death. But now are yee deliuered from sinne, & made the seruants of God, and haue your fruite to bee sanctified, and the end euerlasting life. For the reward of sinne is death, but eternall life is the gift of God, through Iesus Christ our Lord.

The Gospel.

Marke 8.1 IN those daies when there was a very great company, and had nothing to eate, Iesus called his disciples vnto him, and said vnto them, I haue compassion on the people, because they haue beene now with me three dayes, and haue nothing to eat, and if I send them away fasting to their owne houses, they shall faint by the way: for diuers of them came from farre. And his disciples answered him, Where should a man haue bread here in the wildernes, to satisfie these? And he asked them, How many loaues haue yee? They said, Seuen. And hee commanded the people to sit downe on the ground. And hee tooke the seuen loaues: and when he had giuen thankes, he brake, and gaue to his disciples to set before them: and they did set them before the people. And they had a fewe small fishes: and when hee had blessed, he commanded them also to be set before them. And they did eate, and were sufficed. And they tooke vp of the broken meat that was left, seuen baskets full. And they that did eat, were about foure thousand. And he sent them away.

¶ The viij. Sunday after Trinitie.

The Collect.

GOd whose prouidence is neuer deceiued, we humbly beseech thee, that thou wilt put away from vs all hurtfull things, and giue those things which be profitable for vs, through Iesus Christ our Lord.

The

The Epistle.

BRethren, we are debters, not to the flesh, Rom. 8. 12
to liue after the flesh: for if yee liue after
the flesh, ye shall die. But if yee, through
the spirit, do mortifie the deeds of the bo-
die, yee shall liue. For as many as are led
by the Spirit of God, they are the sonnes of God. For
ye haue not receiued the spirit of bondage to feare a-
ny more: but ye haue receiued the spirit of adoption,
whereby we cry, Abba, Father. The same Spirit certi-
fieth our spirit, that wee are the sonnes of God. If
we bee sonnes, then are we also heires, the heires (I
meane) of God, and heires annexed with Christ, if so
be that we suffer with him, that we may also bee glo-
rified together with him.

The Gospel.

BEware of false prophets, which come to Mat. 7. 15.
you in sheeps clothing, but inwardly they
are rauening wolues: ye shall know them
by their fruits. Doe men gather grapes of
thornes? or figs of thistles? Euen so euery
good tree bringeth forth good fruits: but a corrupt
tree bringeth forth euill fruits. A good tree cannot
bring forth bad fruits, neither can a bad tree bring
forth good fruits. Euery tree that bringeth not forth
good fruit, is hewen down, & cast into the fire. Where-
fore, by their fruits yee shall know them. Not euery
one that saith vnto mee, Lord, Lord, shall enter into
the kingdome of heauen: but hee that doeth the wil
of my Father which is in heauen.

¶ The ix. Sunday after Trinitie.

The Collect.

GRaunt to vs, Lord, wee beseech thee, the spirit to
thinke and doe alwayes such things as bee right-
full, that we which cannot bee without thee, may by

thee

thee be able to ſtue according to thy will, through Ie-
ſus Chriſt our Lord.

The Epiſtle.

1.Cor.10. BRethren, I would not that yee ſhould be igno-
1. rant, how that our fathers were all vnder the
cloud, and all paſſed thorow the ſea, and were
all baptiſed vnder Moſes in the cloude, and in the ſea,
and did all eat of one ſpirituall meate, & did all drinke
of one ſpirituall drinke: and they dranke of the ſpiri-
tuall rocke that followed them, which rocke was
Chriſt. But in many of them had God no delight: for
they were ouerthrowen in the wildernelle. Theſe
are enſamples to vs, that we ſhould not luſt after euill
things, as they luſted: and that ye ſhould not be wor-
ſhippers of images, as were ſome of them, according
as it is written: The people ſate down to eat & drinke
and roſe vp to play. Neither let vs be defiled with for-
nication, as ſome of them were defiled with fornica-
tion, and fell in one day three and twentie thouſand.
Neither let vs tempt Chriſt, as ſome of them tempted,
and were deſtroied of ſerpents. Neither murmure ye,
as ſome of them murmured, and were deſtroied of the
deſtroyer. All theſe things happened vnto them for ex-
amples: but are written to put vs in remembrance,
whom the endes of the world are come vpon. Where-
fore let him that thinketh hee ſtandeth, take heed, leſt
he fall. There hath none other temptation taken you,
but ſuch as followeth the nature of man. But God
is faithfull, which ſhall not ſuffer you to bee tempted
aboue your ſtrength, but ſhall in the midſt of tempta-
tion make a way, that ye may be able to beare it.

The Gospel.

Luke 16.1 IEſus ſayde vnto his diſciples, There was a
certaine rich man which had a ſteward, and
the ſame was accuſed vnto him that hee had
waſted

waſted his goods. And hee called him, and ſaid vnto him, How is it that I heare this of thee? Giue accounts of thy ſtewardſhip, for thou mayeſt be no longer ſteward. The ſteward ſaid within himſelfe, What ſhall I doe? for my maſter taketh away from mee the ſtewardſhip. I cannot dig, and to beg I am aſhamed. I wote what to doe, that when I am put out of the ſtewardſhip, they may receiue mee into their houſes. So when hee had called all his maſters debters together, he ſaid vnto the firſt, How much oweſt thou vnto my maſter? And hee ſaid, An hundred tunnes of oyle. And hee ſaid vnto him, Take thy bill, and ſit downe quickly, and write fiftie. Then he ſaid to another, How much oweſt thou? And hee ſaid, An hundred quarters of wheate. He ſaid vnto him, Take thy bill, and write fourefcore. And the Lord commended the vniuſt ſteward, becauſe hee had done wiſely. For the children of this world are in their nation wiſer then the children of light. And I ſay vnto you, Make you friends of the vnrighteous Mammon, that when yee ſhall haue neede, they may receiue you into euerlaſting habitations.

¶ The x. Sunday after Trinitie.

The Collect.

LEt thy mercifull eares, O Lord, bee open to the prayers of thy humble ſeruants: and that they may obteine their petitions, make them to aſke ſuch things as ſhall pleaſe thee, through Ieſus Chriſt our Lord.

The Epiſtle.

1.Cor 12, 1.

COncerning ſpirituall things, brethren, I would not haue you ignorant. Yee know that ye were Gentiles, and went your wayes vnto dumbe images, euen as ye were led. Wherefore I declare vnto

you, that no man speaking by the Spirit of God, defieth Jesus. Also no man can say that Jesus is the Lord, but by the holy Ghost. There are diuersities of gifts, yet but one spirit. And there are differences of administrations, and yet but one Lord. And there are diuers maners of operations, and yet but one God, which worketh all in all. The gift of the spirit is giuen to euery man to edifie withal. For to one is giuen through the spirit, the vtterance of wisedome, to another is giuen the vtterance of knowledge by the same spirit, to another is giuen faith by the same spirit, to another the gift of healing by the same spirit, to another power to doe miracles, to another to prophesie, to another iudgement to discerne spirits, to another diuers tongues, to another the interpretation of tongues: and these al worketh the selfe same spirit, diuiding to euery man a seuerall gift, euen as he will.

The Gospel.

Luk. 19.41 AND when hee was come neere to Hierusalem, hee beheld the citie, and wept on it, saying, If thou hadst knowen those things which belong vnto thy peace, euen in this thy day, thou wouldest take heede: but now are they hid from thine eyes. For the dayes shall come vnto thee, that thine enemies shall cast a banke about thee, and compasse thee round, and keepe thee in on euery side, and make thee euen with the ground, and thy children which are in thee: and they shall not leaue in thee one stone vpon another, because thou knowest not the time of thy visitation. And hee went into the Temple, and began to cast out them that sold therin, and them that bought, saying vnto them, It is written, My house is the house of prayer, but yee haue made it a denne of theeues. And he taught dayly in the Temple.

The

The Collect.

GOd, which declarest thy Almighty power most chiefly in shewing mercie and pitie: giue vnto vs abundantly thy grace, that wee running to thy promises, may be made partakers of thy heauenly treasure, through Iesus Christ our Lord.

The Epistle.

BRethren, as pertaining to the Gospel, which I preached vnto you, which ye haue also accepted, and in the which ye continue, by the which ye are also saued: I doe you to wit after what maner I preached vnto you, if yee keepe it, except yee haue beleeued in vaine. For first of all I deliuered vnto you that which I receiued, how that Christ died for our sinnes, agreeing to the Scriptures: and that he was buried, & that he rose againe the third day, according to the Scriptures, and that hee was seene of Cephas, then of the twelue: after that, he was seene of more then fiue hundred brethren at once, of which many remaine vnto this day, and many are fallen asleepe. After that appeared hee to Iames, then to all the Apostles, and last of all he was seene of me, as of one that was borne out of due time: for I am the least of the Apostles, which am not worthy to be called an Apostle, because I haue persecuted the Congregation of God. But by the grace of God, I am that I am: and his grace which is in me, was not in vaine. But I laboured more abundantly then they all: yet not I, but the grace of God which is with me. Therefore, whether it were I, or they, so we preached, and so ye haue beleeued. 1. Cor. 15. 1.

The Gospel.

CHrist tolde this parable vnto certaine which trusted in themselues, that they were perfect, and despised other. Two men went vp into Luk. 18. 9.

the Temple to pray, the one a Pharisee, and the other a Publicane. The Pharisee stood, and prayed thus with himselfe: God, I thanke thee, that I am not as other men are, Extortioners, vniust, adulterers, or as this Publicane. I fast twise in the weeke, I giue tithe of all that I possesse. And the Publicane standing afarre off, would not lift vp his eyes to heauen, but smote his brest, saying, God be mercifull to me a sinner. I tell you, this man departed home to his house, iustified more then the other. For euery man that exalteth himselfe, shall be brought low: and hee that humbleth himselfe, shalbe exalted.

¶ The xij. Sunday after Trinitie.

The Collect.

ALmightie and euerlasting God, which art alwayes more readie to heare, then we to pray, and art wont to giue more then either wee desire or deserue: powre downe vpon vs the abundance of thy mercie, forgiuing vs those things whereof our conscience is afraid, and giuing vnto vs that, that our prayer dare not presume to aske, through Iesus Christ our Lord.

The Epistle.

2.Cor.3.4 SVch trust haue wee through Christ to Godward, not that we are sufficient of our selues to thinke any thing as of our selues: but if we be able vnto any thing, the same commeth of God, which hath made vs able to minister the new Testament, not of the letter, but of the spirit: for the letter killeth, but the spirit giueth life. If the ministration of death, through the letters figured in stones, was glorious, so that the children of Israel could not beholde the face of Moses for the glory of his countenance (which glory is done away:) why shall not

not the miniſtration of the ſpirit be much more glorious? For if the miniſtration of condemnation be glorious, much more doeth the miniſtration of righteouſneſſe exceed in glory.

The Goſpel.

IEſus departed from the coaſtes of Tyre and Sidon, and came vnto the Sea of Galilee, through the mids of the coaſts of the tenne cities. And they brought vnto him one that was deafe, and had an impediment in his ſpeech: and they prayed him to put his hand vpon him. And when hee had taken him aſide from the people, he put his fingers into his eares, and did ſpit, and touched his tongue, and looked vp to heauen, and ſighed, and ſayde vnto him, Ephata, that is to ſay, Be opened. And ſtraightway his eares were opened, and the ſtring of his tongue was looſed, and he ſpake plaine. And he commaunded them that they ſhould tell no man. But the more he forbade them, ſo much the more a great deale they publiſhed, ſaying, He hath done all things well, he hath made both the deafe to heare, and the dumbe to ſpeake. Mar. 7. 31.

¶ The xiij. Sunday after Trinitie.

The Collect.

ALmighty and mercifull God, of whoſe onely gift it commeth that thy faithfull people do vnto thee true and laudable ſeruice: graunt wee beſeech thee, that we may ſo runne to thy heauenly promiſes, that wee faile not finally to attaine the ſame, through Jeſus Chriſt our Lord.

The Epiſtle.

TO Abraham and his ſeede were the promiſes made. He ſaith not, In his ſeedes, as many: but, In thy ſeede, as of one, which is Chriſt. Gal. 3. 16.

This I say, that the law, which began afterward beyond foure hundred & thirty yeeres, doth not disanull the Testament that was confirmed afore of God vnto Christward, to make the promise of none effect. For if the inheritance come of the Lawe, it commeth not now of promise: but God gaue it to Abraham by promise. Wherefore then serueth the law? The law was added because of transgression (til the seed came, to whom the promise was made) and it was ordeined by Angels in the hand of a Mediatour. A Mediatour is not a Mediatour of one: but God is one. Is the law then against the promise of God? God forbid. For if there had bene a lawe giuen which could haue giuen life, then no doubt righteousnesse should haue come by the law. But the Scripture concludeth all things vnder sinne, that the promise by the faith of Jesus Christ should be giuen to them that beleeue.

The Gospel.

Luke 10. 23.

HAppy are the eyes which see the things that yee see. For I tell you, that many Prophets and Kings haue desired to see those things which ye see, and haue not seene them, and to heare those things which yee heare, and haue not heard them. And beholde, a certaine Lawyer stood vp, and tempted him, saying, Master, what shall I doe to inherit eternall life? Hee sayde vnto him, What is written in the Law? How readest thou? And hee answered, and sayde, Loue the Lord thy God with all thy heart, and with all thy soule, and with all thy strength, and with all thy minde, and thy neighbour as thy selfe. And he sayd vnto him, Thou hast answered right: this doe, and thou shalt liue. But hee, willing to iustifie himselfe, sayd vnto Jesus, And who is my neighbour? Jesus answered and sayd, A certaine man descended

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from Hierusalem to Jericho, and fel among theeues, which robbed him of his raiment, and wounded him, and departed, leauing him halfe dead. And it chanced that there came downe a certaine Priest that same way, and when hee saw him, hee passed by. And likewise a Leuite (when he went nigh to the place) came and looked on him, and passed by. But a certaine Samaritane, as he iourneied, came vnto him, and when he saw him, hee had compassion on him, and went to him, and bound vp his wounds, and powred in oyle and wine, and set him on his owne beast, and brought him to a common Inne, and made prouision for him. And on the morrow, when he departed, he tooke out two pence, and gaue them to the hoste, and said vnto him, Take cure of him, and whatsoeuer thou spendest more, when I come againe, I will recompense thee. Which now of these three, thinkest thou, was neighbour vnto him that fell among the theeues? And he said vnto him, He that shewed mercy on him. Then said Jesus to him, Go, and do thou likewise.

¶ The xiiij. Sunday after Trinitie.

The Collect.

ALmightie and euerlasting God, giue vnto vs the increase of faith, hope, and charitie: and that wee may obteine that which thou doest promise, make vs to loue that which thou doest command, through Jesus Christ our Lord.

The Epistle.

I Say, Walke in the spirit, and fulfill not the lust of the flesh. For the flesh lusteth contrarie to the spirit, & the spirit contrarie to the flesh. These are contrarie one to the other, so that yee cannot doe whatsoeuer ye would. But & if ye be led of the spirit, then are ye not vnder the Law. The deedes of Gal. 5.16.

the flesh are manifest, which are these: Adulterie, fornication, vncleannesse, wantonnesse, worshipping of images, witchcraft, hatred, variance, zeale, wrath, strife, seditions, sects, enuying, murther, drunkennesse, gluttony, and such like, of the which I tell you before, as I haue tolde you in times past, that they which commit such things, shall not bee inheritors of the kingdome of God. Contrarily, the fruit of the spirit is loue, ioy, peace, long suffring, gentlenesse, goodnesse, faithfulnesse, meekenesse, temperance: against such there is no law. They truely that are Christs, haue crucified the flesh with the affections and lusts.

The Gospel.

Luk. 17.11 AND it chanced as Iesus went to Hierusalem, that hee passed thorow Samaria and Galilee. And as hee entred into a certaine towne, there met him ten men that were lepers, which stood afarre off, and put forth their voyces, and said, Iesus, master, haue mercie on vs. When he saw them, he said vnto them, Goe, shew your selues vnto the Priests. And it came to passe, that as they went, they were cleansed. And one of them, when he saw that he was cleansed, turned back againe, and with a lowde voyce praised God, and fell downe on his face at his feete, and gaue him thankes. And the same was a Samaritane. And Iesus answered, and said, Are there not ten cleansed? But where are those nine? There are not found that returned againe to giue God praise, saue onely this stranger. And hee said vnto him, Arise, goe thy way, thy faith hath made thee whole.

¶ The xv. Sunday after Trinitie.

The Collect.

KEepe we beseech thee, O Lord, thy Church with thy perpetuall mercie: and because the frailtie of man

man without thee cannot but fall, keepe vs euer by thy helpe, and leade vs to all things profitable to our saluation, through Iesus Christ our Lord.

The Epistle.

YE see how large a letter I haue written vnto you with mine owne hand. As many as desire with outward appearance to please carnally, the same constraine you to be circumcised, onely lest they should suffer persecution for the crosse of Christ. For they themselues which are circumcised, keepe not the Law, but desire to haue you circumcised, that they might reioyce in your flesh. God forbid that I should reioyce, but in the crosse of our Lord Iesus Christ, whereby the world is crucified vnto mee, and I vnto the world. For in Christ Iesu, neither circumcision auaileth any thing at all, nor vncircumcision, but a new creature. And as many as walke according vnto this rule, peace be on them, and mercie, and vpon Israel, that pertaineth to God. From henceforth let no man put mee to businesse: For I beare in my body the markes of the Lord Iesu. Brethren, the grace of our Lord Iesus Christ bee with your spirit. Amen. Gal. 6.11.

The Gospel.

NO man can serue two maisters: For either he shall hate the one and loue the other, or else leane to the one and despise the other. Yee cannot serue God and Mammon. Therefore I say vnto you, Bee not carefull for your life, what yee shall eate or drinke, nor yet for your body, what rayment yee shall put on. Is not the life more worth then meate? and the body more of value then rayment? Behold the foules of the ayre, for they sowe not, neither doe they reape, Mat. 6.24.

reape, nor carie into the barnes, and your heauenly Father feedeth them. Are yee not much better then they? which of you by taking carefull thought can adde one cubite vnto his stature? And why care yee for raiment? Consider the Lilies of the field how they grow, they labour not, neither doe they spinne: and yet I say vnto you, that euen Salomon in all his royaltie, was not clothed like one of these. Wherefore if God so clothe the grasse of the field, (which though it stand to day, is to morow cast into the fornace) shall hee not much more doe the same for you, O ye of litle faith? Therefore take no thought, saying, What shall we eate, or what shall we drinke, or where with shall we bee clothed? (After all these things doe the Gentiles seeke:) For your heauenly Father knoweth that yee haue neede of all these things. But rather seeke ye first the kingdome of God, and the righteousnesse thereof, and all these things shall bee ministred vnto you. Care not then for the morrow, for to morrow day shall care for it selfe. Sufficient vnto the day is the trauell thereof.

The xvj. Sunday after Trinitie.

The Collect.

LOrd we beseech thee, let thy continuall pitie cleanse and defend thy Congregation: and because it cannot continue in safetie without thy succour, preserue it euermore by thy helpe and goodnesse, through Iesus Christ our Lord.

The Epistle.

Ephes. 3. 13.

I Desire that you faint not because of my tribulations that I suffer for your sakes, which is your praise. For this cause I bowe my knees vnto the Father of our Lord Iesus Christ, which

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is father of all that is called father in heauen and earth, that hee would graunt you according to the riches of his glory, that ye may be strengthened with might by his Spirit in the inner man, that Christ may dwell in your hearts by faith, that ye being rooted and grounded in loue, might bee able to comprehend with all Saints, what is the breadth, length, depth, and height, and to know the excellent loue of the knowledge of Christ, that yee might be fulfilled with all fulnesse, which commeth of God. Vnto him that is able to doe exceeding abundantly aboue all that we aske or thinke, according to the power that worketh in vs, bee prayse in the Congregation, by Christ Iesus, throughout all generations from time to time, Amen.

The Gospel.

AND it fortuned that Iesus went into a Citie called Naim, and many of his disciples went with him, and much people. When hee came nigh to the gate of the Citie, beholde, there was a dead man caried out, which was the onely sonne of his mother, and shee was a widow, and much people of the Citie was with her. And when the Lord saw her, hee had compassion on her, and sayde vnto her, Weepe not. And hee came nigh, and touched the coffin: and they that bare him, stood still. And he sayd, Yong man, I say vnto thee, Arise. And hee that was dead, sate vp, and beganne to speake. And hee deliuered him to his mother. And there came a feare on them all, and they gaue the glory vnto God, saying, A great Prophet is risen vp amongst vs, and God hath visited his people. And this rumour of him went forth throwout all Iury, and throwout all the regions which lie round about. Luk. 7. 11.

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The Collect.

LOrd we pray thee, that thy grace may alwayes preuent and follow vs, and make vs continually to be giuen to all good workes, through Iesus Christ our Lord.

The Epistle.

Ephe 4.1. I (which am a prisoner of the Lords) exhort you, that ye walke worthy of the vocation, wherewith yee are called, with all lowlinesse and meekenesse, with humblenesse of minde, forbearing one another through loue, and bee diligent to keepe the vnitie of the spirite, through the bond of peace, being one body and one spirit, euen as yee are called in one hope of your calling. Let there bee but one Lord, one faith, one baptisme, one God and father of all, which is aboue all, and through all, and in you all.

The Gospel.

Luk.14.1. IT chanced that Iesus went into the house of one of the chiefe Pharises, to eate bread on the Sabboth day, and they watched him. And beholde, there was a certaine man before him which had the dropsie. And Iesus answered, and spake vnto the Lawyers and Pharisees, saying, Is it lawfull to heale on the Sabboth day? and they held their peace. And he tooke him, and healed him, and let him goe, and answered them, saying, which of you shall haue an asse, or an oxe fallen into a pit, and will not straight way pull him out on the Sabboth day? And they could not answere him againe to these things. Hee put foorth also a similitude to the ghests, when hee marked how they preased to bee in the highest roomes, and sayd vnto them, When thou art bidden to a wedding of any man, sit

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not downe in the highest roume, lest a more honourable man then thou be bidden of him, and hee that bade him and thee, come and say to thee, Giue this man roume: and thou begin with shame to take the lowest roume. But rather when thou art bidden, goe and sit in the lowest roume, that when hee that bade thee commeth, hee may say vnto thee, Friend, sit vp higher: then shalt thou haue worship in the presence of them that sit at meate with thee. For whosoeuer exalteth himselfe shall be brought lowe, and hee that humbleth himselfe shalbe exalted.

¶ The xviij. Sunday after Trinitie.

The Collect.

LOrd, wee beseech thee, grant thy people grace to auoid the infections of the deuill, and with pure heart and mind to follow thee the only God, through Iesus Christ our Lord.

The Epistle.

I Thanke my God alwayes on your behalfe for the grace of God which is giuen you by Iesus Christ, that in all things yee are made rich by him, in all vtterance, and in all knowledge, by the which things the testimonie of Iesus Christ was confirmed in you, so that ye are behinde in no gift, waiting for the appearing of our Lord Iesus Christ, which shal also strengthen you to the ende, that ye may be blamelesse in the day of the comming of our Lord Iesus Christ. 1. Cor. 1. 4.

The Gospel.

WHen the Pharises had heard that Iesus had put the Sadduces to silence, they came together, and one of them (which was a Doctour of the Lawe) asked him a question, tempting him, Matth. 22. 34.

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and saying, Master, which is the greatest Commandement in the Lawe? Jesus said vnto him, Thou shalt loue the Lorde thy God with all thy heart, and with all thy soule, and with all thy minde. This is the first and greatest Commandement. And the second is like vnto it, Thou shalt loue thy neighbour as thy selfe. In these two Commandements hang all the Lawe and the Prophets. While the Phariſees were gathered together, Jesus asked them, saying, What thinke ye of Christ? whose sonne is he? They sayd vnto him, The sonne of Dauid. He sayd vnto them, How then doth Dauid in spirit call him Lord, saying, The Lorde said vnto my Lord, Sit thou on my right hand, till I make thine enemies thy foote-stoole? If Dauid then call him Lord, how is he then his sonne? And no man was able to answere him any thing, neither durst any man from that day forth aske him any moe questions.

The xix. Sunday after Trinitie.

The Collect.

O God, forasmuch as without thee, we are not able to please thee: grant that the working of thy mercie may in all things direct and rule our hearts, thorow Jesus Christ our Lord.

The Epistle.

Eph.4.17. THis I say, and testifie through the Lord, that yee henceforth walke not, as other Gentiles walke, in vanitie of their minde, while they are blinded in their vnderstanding, being farre from a godly life, by the meanes of the ignorance that is in them, and because of the blindnesse of their hearts: which being past repentance, haue giuen themselues ouer vnto wantonnesse, to worke all manner of vncleannesse,

cleannesse, euen with greedinesse. But ye haue not so learned Christ: If so bee that ye haue heard him, and haue bene taught in him, as the trueth is in Jesu (as concerning the conuersation in times past) to lay from you the old man, which is corrupt according to the deceiueable lusts: to be renued also in the spirit of your minde, and to put on the new man, which after God is shapen in righteousnesse and true holinesse. Wherefore put away lying, and speake euery man trueth vnto his neighbour, forasmuch as wee are members one of another. Bee angrie, and sinne not. Let not the Sunne goe downe vpon your wrath, neither giue place to the backbiter. Let him that stole, steale no more, but let him rather labour with his hands the thing which is good, that he may giue vnto him that needeth. Let no filthy communication proceed out of your mouth, but that which is good to edifie withall, as oft as neede is, that it may minister grace vnto the hearers. And grieue not the holy Spirit of God, by whom yee are sealed vnto the day of redemption. Let all bitternesse, and fiercenesse, and wrath, and roaring, and cursed speaking bee put away from you, with all maliciousnesse. Be ye courteous one to another, mercifull, forgiuing one another, euen as God for Christs sake hath forgiuen you.

The Gospel.

IEsus entred into a ship, and passed ouer, and came into his owne Citie. And behold, they brought to him a man sicke of the palsie, lying in a bed. And when Jesus sawe the faith of them, hee said to the sicke of the palsie, Sonne, bee of good cheare, thy sinnes bee forgiuen thee. And behold, certaine of the Scribes said within themselues, This man blasphemeth. And when Jesus saw their thoughts, Mat. 9. 1.

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hee sayd, Wherefore thinke yee euill in your hearts? whether is it easier to say, Thy sinnes bee forgiuen thee: or to say, Arise, and walke? But that yee may know that the Sonne of man hath power to forgiue sinnes in earth: Then saith hee to the sicke of the palsie, Arise, take vp thy bed, and go vnto thy house. And hee arose, and departed to his house. But the people that saw it, marueiled, and glorified God, which had giuen such power vnto men.

¶ The xx. Sunday after Trinitie.

The Collect.

ALmightie and mercifull God, of thy bountifull goodnesse keepe vs from all things that may hurt vs: that wee being ready both in body and soule, may with free hearts accomplish those things that thou wouldest haue done, through Iesus Christ our Lord.

The Epistle.

Ephe. 5. 15. TAke heede therefore how yee walke circumspectly, not as vnwise, but as wise men, redeeming the time, because the dayes are euill. Wherefore be ye not vnwise, but vnderstand what the will of the Lord is, and be not drunken with wine, wherein is excesse: but bee filled with the Spirit, speaking vnto your selues in Psalmes and Hymnes, and spirituall songs, singing and making melodie vnto the Lord in your hearts, giuing thanks alwayes for all things vnto God the Father, in the Name of our Lord Iesus Christ, submitting your selues one to another in the feare of God.

The Gospel.

Matt. 22. 1 IEsus sayde, The kingdome of heauen is like vnto a man that was a King, which made a marriage for his sonne, and sent foorth his ser-

seruants to call them that were bidden to the wedding: and they would not come. Againe, he sent forth other seruants, saying, Tell them which are bidden, Behold, I haue prepared my dinner, mine oxen and my fatlings are killed, and all things are ready: come vnto the marriage. But they made light of it, and went their wayes, one to his farme place, another to his merchandize, and the remnant tooke his seruants and intreated them shamefully, & slew them. But when the King heard thereof, he was wroth, and sent forth his men of warre, and destroyed those murtherers, and burnt vp their citie. Then said he to his seruants, The marriage indeede is prepared, but they which were bidden, were not worthy. Goe yee therefore out into the high wayes, and as many as yee finde, bid them to the marriage. And the seruants went forth into the high wayes, and gathered together all, as many as they could finde, both good and bad: and the wedding was furnished with ghestes. Then the King came in to see the ghestes, and when hee spied there a man which had not on a wedding garment, he sayd vnto him, Friend, how camest thou in hither, not hauing a wedding garment? And hee was euen speechlesse. Then sayde the King to the ministers, Take and binde him hand and foote, and cast him into vtter darkenesse, there shall be weeping and gnashing of teeth. For many bee called, but few are chosen.

¶ The xxj. Sunday after Trinitie.

The Collect.

GRaunt wee beseech thee mercifull Lorde, to thy faithfull people pardon and peace, that they may be cleansed from all their sinnes, and serue thee with a quiet minde, through Jesus Christ our Lord.

The Epistle.

Eph.6.10. MY brethren, be strong through the Lord, and through the power of his might. Put on all the armour of God, that yee may stand against all the assaults of the deuill. For wee wrestle not against flesh and blood, but against rule, against power, against worldly rulers, euen gouernours of the darknesse of this world, against spirituall craftinesse in heauenly things. Wherefore take vnto you the whole armour of God, that yee may bee able to resist in the euill day, and stand perfect in all things. Stand therefore, and your loynes gird with the truth, hauing on the brest-plate of righteousnesse, and hauing shoes on your feete, that ye may be prepared for the Gospel of peace. Aboue all, take to you the shield of faith, where with yee may quench all the fierie darts of the wicked, and take the helmet of Saluation, and the sword of the Spirit, which is the word of God. And pray alwayes with all maner prayer and supplication in the Spirit, and watch thereunto with all instance and supplication, for all Saints, and for mee, that vtterance may be giuen vnto mee, that I may open my mouth freely, to vtter the secrets of the Gospel (whereof I am a messenger in bonds) that therein I may speake freely, as I ought to speake.

The Gospel.

Ioh.4.46. THere was a certaine ruler, whose sonne was sicke at Capernaum. Assoone as the same heard that Iesus was come out of Jury into Galilee, he went vnto him, and besought him that hee would come downe and heale his sonne: for hee was euen at the point of death. Then sayd Iesus vnto him, Except ye see signes and wonders, ye will not beleeue,

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The Ruler sayd vnto him, Sir, come downe, or euer that my sonne die. Jesus sayth vnto him, Goe thy way, thy sonne liueth. The man beleeued the worde that Jesus had spoken vnto him, and hee went his way. And as he was going downe, the seruants met him, and told him, saying, Thy sonne liueth. Then enquired hee of them the houre when he began to amend. And they sayd vnto him, Yesterday at the seuenth houre the feuer left him. So the father knew that it was the same houre in the which Jesus sayd vnto him, Thy sonne liueth. And he beleeued, and all his houshold. This is againe the second miracle that Jesus did, when he was come out of Jury into Galilee.

¶ The xxij. Sunday after Trinitie.

The Collect.

LOrd, wee beseech thee to keepe thy housholde the Church in continuall godlinesse, that through thy protection it may be free from all aduersities, and deuoutly giuen to serue thee in good workes, to the glory of thy Name, through Jesus Christ our Lord.

The Epistle.



THanke my GOD with all remembrance of you alwayes in all my prayers for you, and pray with gladnesse, Phil. 1. 3. because ye are come into the fellowship of the Gospel, from the first day vntill nowe: and am surely certified of this, that hee which hath begunne a good worke in you, shall perfourme it, vntill the day of Jesus Christ, as it becommeth me that I should so iudge of you all, because I haue you in my heart, forasmuch as ye are all companions of grace with me, euen in my bondes, and in the defending and establishing of the Gospel. For God is my record, howe greatly I long after you all from

the very heart roote in Iesus Christ. And this I pray, that your loue may increase yet more and more in knowledge and in all vnderstanding, that ye may accept the things that are most excellent, that ye may be pure, and such as offend no man, vntill the day of Christ, being filled with the fruit of righteousnesse, which commeth by Iesus Christ, vnto the glory and praise of God.

The Gospel.

Matth. 18. 21. PEter sayde vnto Iesus, Lord, how oft shall I forgiue my brother, if hee sinne against mee? till seuen times? Iesus saith vnto him, I say not vnto thee, vntill seuen times: but, seuenty times seuen times. Therefore is the kingdome of heauen likened vnto a certaine man that was a king, which would take accompts of his seruants. And when hee had begunne to reckon, one was brought vnto him, which ought him ten thousand talents: But for as much as he was not able to pay, his Lord commanded him to be solde, and his wife and children, and all that he had, and payment to be made. The seruant fell downe, and besought him, saying, Sir, haue patience with me, and I will pay thee all. Then had the Lord pitie on that seruant, and loosed him, and forgaue him the debt. So the same seruant went out, and found one of his fellowes which ought him an hundreth pence: and he laid hands on him, and tooke him by the throate, saying, Pay that thou owest. And his fellowe fell downe, and besought him, saying, Haue patience with mee, and I will pay thee all. And hee would not, but he went and cast him into prison, till hee should pay the debt. So when his fellowes sawe what was done, they were very sorry, and came and tolde vnto their Lorde all that had happened.

happened. Then his Lord called him, and said vnto him. O thou vngracious seruant, I forgaue thee all that debt, when thou desiredst me: shouldest not thou also haue had compassion on thy fellowe, euen as I had pitie on thee? And his Lord was wroth, and deliuered him to the Iaylers, till hee should pay all that was due vnto him. So likewise shall my heauenly father doe also vnto you, if yee from your hearts forgiue not euery one his brother their trespasses.

¶ The xxiij. Sunday after Trinitie.

The Collect.

GOd our refuge and strength, which art the author of all godlinesse, be ready to heare the deuout prayers of thy Church: and graunt that those things which we aske faithfully, we may obtaine effectually, through Iesus Christ our Lord.

The Epistle.

BE then, be ye followers together of me, and looke on them which walke euen so as yee haue vs for an example. For many walke, of whom I haue told you often, and now tell you weeping, that they are the enemies of the Crosse of Christ, whose end is damnation, whose belly is their God, and glorie to their shame, which are worldly minded. But our conuersation is in heauen, from whence we looke for the Sauiour, euen the Lord Iesus Christ, which shal change our vile body, that hee may make it like vnto his glorious body, according to the working, whereby he is able also to subdue all things vnto himselfe. Phil. 3. 17.

The Gospel.

THen the Pharises went out, and tooke counsell howe they might tangle him in his words. And they sent out vnto him their dis- Mat. 22. 15

tyles with Herods seruants, saying, Master, we know that thou art true, and teachest the way of God truly, neither carest thou for any man, for thou regardest not the outward appearance of men. Tell vs therefore, how thinkest thou? Is it lawfull that tribute bee giuen vnto Cesar, or not? But Iesus perceiuing their wickednesse, said, Why tempt ye me, ye hypocrites? Shew mee the tribute money. And they tooke him a penie. And he said vnto them, Whose is this image and superscription? They said vnto him, Cesars. Then said he vnto them, Giue therefore vnto Cesar, the things which are Cesars, and vnto God those things which are Gods. When they heard these words, they maruelled, and left him, and went their way.

¶ The xxiij Sunday after Trinitie.

The Collect.

LOrd we beseech thee, assoile thy people from their offences, that through thy bountifull goodnesse wee may bee deliuered from the bandes of all those sinnes, which by our frailtie wee haue committed. Graunt this, &c.

Phil. 3. 17.

The Epistle.

Col. 1. 3.

GIue thanks to God the father of our Lord Iesus Christ alwayes for you in our prayers. For wee haue heard of your faith in Christ Iesu, and of the loue which yee beare to all saints, for the hope which is laid vp for you in heauen. Of which hope yee heard before by the true word of the Gospell, which is come vnto you, euen as it is into all the world, and is fruitfull, as it is also among you, since the day in the which ye heard of it, and had knowledge of the grace of God through the truth, as yee learned of Epaphra our deare fellow seruant,

Matt. 22. 15.

which

which is for you a faithfull minister of Christ, which also declared vnto vs your loue which ye haue in the spirit. For this cause we also, euen since the day wee heard of it, haue not ceased to pray for you, & to desire that ye might be fulfilled with the knowledge of his will, in all wisdome & spiritual vnderstanding, that ye might walke worthy of the Lord, that in al things ye may please, being fruitful in all good works, & increasing in the knowledge of God, strengthened with all might, through his glorious power, vnto all patience and long suffering, with ioyfulnesse, giuing thankes vnto the Father, which hath made vs meet to be partakers of the inheritance of the Saints in light. Iacob 3.17

The Gospel.

WHile Iesus spake vnto the people, behold, there came a certaine ruler, and worshipped him, saying, My daughter is euen now deceased, but come and lay thine hand vpon her, and she shall liue. And Iesus arose, and followed him, and so did his disciples. And behold, a woman which was diseased with an issue of blood twelue yeeres, came behinde him, and touched the hemme of his vesture. For shee said within her selfe, If I may touch but euen his vesture onely, I shall be safe. But Iesus turned him about, and when hee sawe her, hee said, Daughter, bee of good comfort, thy faith hath made thee safe. And the woman was made whole euen the same time. And when Iesus came into the rulers house, & saw the minstrels and people making a noise, he said vnto them, Get you hence, for the maid is not dead, but sleepeth. And they laughed him to scorne. But when the people were put forth, he went in, & tooke her by the hand, and the maid arose. And the fame hereof went abroad in all that land. Mat. 9.18.

The Collect.

STirre vp, we beseech thee, O Lord, the willes of thy faithfull people, that they plenteously bringing foorth the fruit of good workes, may of thee be plenteously rewarded, through Iesus Christ our Lord. Amen.

The Epistle.

Iere. 23. 5. BEhold, the time commeth, sayth the Lord, that I will raise vp the righteous branch of Dauid, which king shall beare rule, and her shall prosper with wisedome, and shall set vp equitie and righteousnesse againe in earth. In his time shall Iuda be saued, and Israel shall dwell without feare. And this is the Name, that they shall call him, euen The Lord our righteousnesse. And therefore beholde, the time commeth, sayth the Lorde, that it shall bee no more sayd, The Lord liueth, which brought the children of Israel out of the land of Egypt: but, The Lord liueth, which brought foorth and led the seed of the house of Israel out of the Northland, and from all countreys where I haue scattered them, and they shall dwell in their owne land againe.

The Gospel.

Iohn 6. 5. WHen Iesus lift vp his eyes, and saw a great companie come vnto him, her sayth vnto Philip, Whence shall wee buy bread, that these may eat? This hee sayd to proue him, for he himselfe knew what hee would doe. Philip answered him, Two hundreth penyworth of bread are not sufficient for them, that euery man may take a little. One of his disciples, Andrew Simon Peters brother, sayd vnto him, There is a ladde here, which hath fiue barley loaues, and two fishes, but what are they among so many?

many: And Jesus sayd, Make the people sit downe. There was much grasse in the place. So the men sate downe, in number about fiue thousand. And Jesus tooke the bread, and when he had giuen thankes, hee gaue to his disciples, and his disciples to them that were set downe, and likewise of the fishes as much as they would. When they had eaten enough, he sayeth vnto his disciples, Gather vp the broken meat which remaineth, that nothing be lost. And they gathered togither, and filled twelue baskets with the broken meate of the fiue barley loaues, which broken meate remained vnto them that had eaten. Then those men, when they had seene the miracle that Jesus did, sayd, This is of a trueth the same Prophet that should come into the world.

If there bee any moe Sundayes before Aduent Sunday, to supply the same, shall bee taken the seruice of some of those Sundayes that were omitted betweene the Epiphanie and Septuagesima.

¶ Saint Andrewes day.

The Collect.

ALmighty God, which didst giue such grace vnto thy holy Apostle S. Andrew, that hee readily obeyed the calling of thy sonne Jesus Christ, & followed him without delay: Grant vnto vs all, that we being called by thy holy word, may forthwith giue ouer our selues obediently to follow thy holy commandements, through the same Jesus Christ our Lord.

The Epistle.

IF thou acknowledge with thy mouth, that Jesus is the Lord, and beleeue in thy heart that God raised him vp from death, thou shalt be safe. For to beleeue with the heart, iustifieth, and to knowledge with the

Rom 10. 9.

the mouth, maketh a short sute. For the Scripture
saith, Whosoeuer beleeueth on him, shall not be con-
founded. And there is no difference betweene the Iewe
and the Grecian: for one is Lord of all, which is rich
vnto all that call vpon him. For whosoeuer doeth call
on the name of the Lord, shalbe safe. How then shall
they call on him, on whome they haue not beleeued?
How shall they beleeue on him, of whome they haue
not heard? How shall they heare without a Preach-
er? And how shall they preach, without they be
sent? As it is written, How beautifull are the feete of
them which bring tidings of peace, and bring tidings
of good things? But they haue not all obeyed to the
Gospel. For Esay sayeth, Lorde, who hath beleeued
our sayings? So then faith commeth by hearing,
and hearing commeth by the word of God. But I
aske, Haue they not heard? No doubt their sound
went out into all lands, and their wordes into the
endes of the world. But I demand whether Israel
did know or no? First Moses sayth, I will prouoke
you to enuie by them that are no people, by a foolish
nation I will anger you. Esay after that is bolde,
and sayth, I am found of them that sought me not, I
am made knowen vnto them that asked not after me. But
vnto Israel he saith, All day long haue I stretched
forth my handes vnto a people that beleeueth
not, but speaketh against me.

Mat. 4.18. AND Iesus walking by the sea of Galilee,
sawe two brethren, Simon, which
was called Peter, and Andrew his bro-
ther, casting a net into the sea: (for they
were fishers) and he sayth vnto them,
Follow me, and I will make you to become fishers
of men. And they straightway left their nets, and
followed

followed him. And when he was gone forth from thence, he saw other two brethren, James the sonne of Zebedee, and John his brother, in the ship with Zebedee their father, mending their nets: and he called them. And they immediately left the ship and their father, and followed him.

S. Thomas the Apostle.

The Collect.

Almighty, and euerliuing God, which for the more confirmation of the faith, didest suffer thy holy Apostle Thomas to be doubtfull in thy Sonnes resurrection: graunt vs so perfectly and without all doubt to beleeue in thy Sonne Iesus Christ, that our faith in thy sight may neuer be reproued. Heare vs, O Lord, through the same Iesus Christ thy sonne our Lord, who liueth and reigneth with thee and the holy Ghost, &c.

The Epistle.

NOw are ye not strangers, nor forreiners, but citizens with the Saints, and of the houshold of God, and are built vpon the foundation of the Apostles & Prophets, Iesus Christ himselfe being the head corner stone, in whom what building soeuer is coupled together, it groweth vnto an holy temple of the Lord, in whom also ye are built together, to be an habitation of God through the holy Ghost. Eph. 2. 19.

The Gospell.

THomas one of the twelue, which is called Didymus, was not with them when Iesus came. The other disciples therefore said vnto him, We haue seene the Lord. But he said vnto them, Except I see in his hands the print of the nailes, and put my finger into the print of the nailes, and thrust my hand into his side, I will not beleeue. And after eight Ioh. 20. 24

dayes,

dayes. Agayne his disciples were within, and Thomas with them. Then came Iesus when the doores were shut, & stood in the middest, and said, Peace bee vnto you. And after that, he said to Thomas, Bring thy finger hither, and see my handes, and reach hither thy hand, and thrust it into my side, and be not faithlesse, but beleeuing. Thomas answered, and said vnto him, My Lord, and my God. Iesus said vnto him, Thomas, because thou hast seene me, thou hast beleeued. Blessed are they that haue not seene, and yet haue beleeued. And many other thinges truely did Iesus in the presence of his disciples, which are not written in this booke. These are written, that ye might beleeue, that Iesus Christ is the Sonne of God, and that in beleeuing ye might haue life through his Name.

¶ The Conuersion of S. Paul.

The Collect.

GOd, which hast taught all the worlde, through the preaching of the blessed Apostle S. Paul, graunt, we beseech thee, that we which haue his wonderfull conuersion in remembrance, may follow and fulfill thy holy doctrine that hee taught, through Iesus Christ our Lord.

The Epistle.

Acts 9.1. AND Saul yet breathing out threatnings and slaughter against the disciples of the Lord, went vnto the high priest, and desired of him letters to Damasco to the Synagogues: that if he found any of this way, (were they men or women) he might bring them bound to Hierusalem. And when hee iourneyed, it befell that as hee was come nigh to Damasco, suddenly there shined round about him a light from heauen, and hee fell to the earth,

earth, and heard a voice, saying vnto him, Saul, Saul, why persecutest thou me? And he sayd, What art thou Lord? And the Lorde sayd, I am Iesus whom thou persecutest. It is hard for thee to kicke against the pricke. And hee both trembling and astonied, sayd, Lord what wilt thou haue me to doe? And the Lord sayd vnto him, Arise, and goe into the citie, and it shall be told thee what thou must doe. The men which iourneyed with him, stood amazed, hearing a voice, but seeing no man. And Saul arose from the earth, and when hee opened his eyes, he saw no man: but they led him by the hand, and brought him into Damasco. And hee was three dayes without sight, and neither did eate nor drinke. And there was a certaine disciple at Damasco, named Ananias: and to him sayd the Lord in a vision, Ananias. And he sayd, Behold, I am here Lord. And the Lord sayd vnto him, Arise, and goe into the street which is called Streight, and seeke in the house of Iudas, after one called Saul of Tharsus. For beholde, he prayeth, and hath seene in a vision a man named Ananias comming in vnto him, and putting his hands on him, that he might receiue his sight. Then Ananias answered, Lord, I haue heard by many, of this man, how much euill he hath done to thy Saints at Hierusalem. And here he hath authoritie of the high Priests, to binde all that call on thy Name. The Lord said vnto him, Go thy way, for he is a chosen vessell vnto mee, to beare my Name before the Gentiles, and Kings, and the children of Israel. For I will shewe him how great things hee must suffer for my Names sake. And Ananias went his way, and entred into the house, and put his hands on him, and sayd, Brother Saul, the Lord that appeared vnto thee in the way as thou camest, hath sent mee, that

thou

thou mightest receiue thy sight, and be filled with the holy Ghost. And immediatly there fell from his eyes as it had bene scales, and he receiued sight, and arose, and was baptized, and receiued meate, and was comforted. Then was Saul certaine dayes with the disciples, which were at Damasco. And straightway he preached Christ in the Synagogues, how that hee was the Sonne of God. But all that heard him were amazed, and sayd, Is not this he that spoiled them which called on this Name in Hierusalem, and came hither for that intent, that hee might bring them bound vnto the high Priestes? But Saul increased the more in strength, and confounded the Iewes which dwelt at Damasco, affirming that this was very Christ.

The Gospel.

Mat. 19. 27.

PEter answered, and said vnto Iesus, Behold, wee haue forsaken all, and followed thee, what shall wee haue therefore? Iesus sayd vnto them, Verily I say vnto you, that when the Sonne of man shall sit in the seat of his Maiestie, ye that haue followed me in the regeneration, shall sit also vpon twelue seates, and iudge the twelue tribes of Israel. And euery one that forsaketh house, or brethren, or sisters, or father, or mother, or wife, or children, or landes, for my Names sake, shall receiue an hundred folde, and shall inherite euerlasting life. But many that are first shall be last, and the last shalbe first.

¶ The Purification of S. Mary the Virgin.

The Collect.

ALmighty and euerlasting God, wee humbly beseech thy Maiestie, that as thy onely begotten Sonne was this day presented in the Temple in substance

flame of our flesh: so grant that we may be presented
vnto thee with pure and cleere minds, by Iesus Christ
our Lord.

The Epistle.

The same that is appointed for the Sunday.

The Gospel.

WHen the time of their purification (af- Luk. 2. 22.
ter the law of Moses) was come, they
brought him to Hierusalem, to present
him to the Lord (as it is written in the
Lawe of the Lord: Euery man childe
that first openeth the matrix, shalbe called holy to the
Lord) & to offer (as it is sayd in the Law of the Lord)
a paire of turtle doues, or two yong pigeons. And be-
hold, there was a man in Hierusalem, whose name
was Simeon, and the same man was iust and godly,
and looked for the consolation of Israel, and the holy
Ghost was in him. And an answere had he receiued of
the holy Ghost, that he should not see death, except he
first saw the Lord Christ. And he came by inspiration
into the Temple.

¶ Saint Matthias day.

The Collect.

ALmighty God, which in the place of the traitour
Iudas, diddest chuse thy faithfull seruant Mat-
thias to bee of the number of the twelue Apostles:
grant that thy Church, beeing alway preserued from
false apostles, may be ordered and guided by faithfull
and true Pastours, through Iesus Christ our Lord.

The Epistle.

IN those dayes Peter stood vp in the middes Acts 1. 15.
of the disciples, and sayd, (the number of
names that were together, were about an
hundred and twenty) Ye men and brethren,
this

this scripture must needs haue beene fulfilled, which the holy Ghost through the mouth of Dauid, spake before of Judas, which was guide to them that tooke Jesus. For he was numbred with vs, and had obtained fellowship in this ministration. And the same hath now possessed a plat of ground with the reward of iniquitie, and when he was hanged, burst asunder in the mids, and all his bowels gushed out. And it was knowen vnto all the inhabiters of Hierusalem, insomuch, that the same field is called in their mother tongue, Acheldama, that is to say, The bloodie field. For it is written in the booke of Psalmes, His habitation bee voide, and no man bee dwelling therein, and his bishoprick let another take. Wherefore, of these men which haue companied with vs (all the time that the Lord Jesus had all his conuersation among vs, beginning at the baptisme of Iohn, vnto that same day that hee was taken vp from vs) must one bee ordeined to be a witnesse with vs of his resurrection. And they appointed two: Joseph, which is called Barsabas (whose surname was Justus) and Matthias. And when they prayed, they said, Thou Lord, which knowest the hearts of all men, shewe whether of these two thou hast chosen, that hee may take the roome of this ministration and Apostleship, from which Judas by transgression fell, that hee might goe into his owne place. And they gaue forth their lots, and the lot fell on Matthias, and hee was counted with the eleuen Apostles.

The Gospel.

Matth. 11. 25. IN that time Jesus answered, and sayd, I thanke thee, O Father, Lorde of heauen and earth, because thou hast hidde these things from the wise and prudent, and hast shewed them vnto babes: euerily Father, euen so was it

it thy good pleasure. All things are giuen vnto me of my Father: and no man knoweth the Sonne but the Father, neither knoweth any man the Father saue the Sonne, and hee to whomsoeuer the Sonne will open him. Come vnto me all ye that labour, and are laden, and I will ease you. Take my yoke vpon you, and learne of mee, for I am meeke and lowly in heart, and ye shall finde rest vnto your soules: for my yoke is easie, and my burden is light.

¶ Annunciation of the Virgin Mary.

The Collect.

WEe beseech thee, Lord, powre thy grace into our hearts, that as wee haue knowen Christ thy Sonnes incarnation by the message of an Angel: so by his crosse and passion, we may be brought vnto the glory of his resurrection, through the same Christ our Lord.

The Epistle.

MOreouer the Lord spake once againe to Ahaz, saying, Require a token of the Lord thy God, whether it be toward the depth beneath, or toward the height aboue. Then said Ahaz, I will require none, neither will I tempt the Lord. And he said, Hearken to, ye of the house of Dauid: Is it not ynough for you that ye be grieuous vnto men, but yee must grieue my God also? And therefore the Lord shall giue you a token: Behold, a virgin shal conceiue, and beare a sonne, and thou his mother shalt call his name Emmanuel. Butter and honie shall he eate, that hee may know to refuse the euill, and chuse the good. Esay 7.10

The Gospel.

AND in the sixt moneth, the Angel Gabriel was sent from God, vnto a Citie of Galilee named Nazareth, to a virgin spoused to a Luke 1. 26.

man, whose name was Joseph, of the house of Dauid, and the virgins name was Mary. And the Angel went in vnto her, and said, Haile full of grace, the Lord is with thee, blessed art thou among women. When she saw him, she was abashed at his saying, and cast in her minde what maner of salutation that should bee. And the Angel said vnto her, Feare not Mary, for thou hast found grace with God: behold, thou shalt conceiue in thy wombe, and beare a Sonne, and shalt call his Name Iesus. Hee shall be great, and shall bee called the Sonne of the Highest. And the Lord God shall giue vnto him the Seate of his father Dauid, and he shall reigne ouer the house of Iacob for euer, and of his kingdome there shall be none end. Then said Mary to the Angel, How shall this bee, seeing I know not a man? And the Angel answered, and saide vnto her, The holy Ghost shall come vpon thee, & the power of the Highest shal ouershadow thee. Therefore also that holy thing which shall be borne, shall be called, The Sonne of God. And behold, thy cousin Elizabeth, she hath also conceiued a sonne in her age, and this is the firt moneth, which was called barren: for with God nothing shall be impossible. And Mary said, Behold the handmayd of the Lord, be it vnto mee according to thy word. And the Angel departed from her.

¶ S. Markes day.

The Collect.

ALmightie God, which hast instructed thy holy Church with the heauenly doctrine of thy Euangelist S. Marke, giue vs grace, that wee be not like children, caried away with euery blast of vaine doctrine: but firmely to bee established in the trueth of thy holy Gospel, through Iesus Christ our Lord.

The

The Epistle.

VNto euery one of vs is giuen grace, according to the measure of the gift of Christ. Ephe. 4. 7. Wherefore he saith, When hee went vp on high, hee led captiuitie captiue, and gaue gifts vnto men. That he ascended, what meaneth it, but that hee also descended first into the lower parts of the earth? He that descended, is euen the same also that ascended vp aboue all heauens, to fulfill all things. And the very same made some Apostles, some Prophets, some Euangelists, some Shepheards, and Teachers, to the edifying of the Saints, to the worke and administration, euen to the edifying of the body of Christ, till wee all come to the vnitie of the faith, and knowledge of the Sonne of God, vnto a perfect man, vnto the measure of the full perfect age of Christ: That we henceforth should bee no more children, wauering and caried about with euery winde of doctrine, by the wilinesse of men, through craftinesse, whereby they lay wait for vs to deceiue vs. But let vs follow the trueth in loue, and in all things grow in him which is the Head, euen Christ: in whom if all the body bee coupled and knit together throughout euery ioynt, wherewith one ministreth to another (according to the operation, as euery part hath his measure) hee increaseth the body, vnto the edifying of it selfe through loue.

The Gospel.

IAm the true vine, and my Father is an husbandman. Euery branch that beareth not fruit in mee, he will take away: and euery branch that beareth fruit, will hee purge, that it may bring forth more fruit. Now are yee cleane through the Ioh. 15. 1.

wordes which I haue spoken vnto you. Bide in me, and I in you. As the branch cannot beare fruit of it selfe, except it bide in the vine: no more can yee, except yee abide in mee. I am the vine, yee are the branches. Hee that abideth in me, and I in him, the same bringeth foorth much fruit. For without mee can ye do nothing. If a man bide not in me, he is cast foorth as a branch, and is withered, and men gather them, and cast them into the fire, and they burne. If yee abide in mee, and my wordes abide in you, aske what ye will, and it shall bee done for you. Herein is my Father glorified, that yee beare much fruit, and become my disciples. As the Father hath loued mee, euen so also haue I loued you: Continue you in my loue. If ye keepe my Commandements, ye shall abide in my loue, euen as I haue kept my Fathers Commandements, and abide in his loue. These things haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be full.

¶ S. Philip and Iames day.

The Collect.

ALmightie God, whom truely to know is euerlasting life: grant vs perfectly to know thy Sonne Iesus Christ to bee the Way, the Trueth, & the Life, as thou hast taught S. Philip, and other the Apostles, through Iesus Christ our Lord.

The Epistle.

James 1. 1.

IAmes the seruant of God, and of the Lord Iesus Christ, sendeth greeting to the twelue tribes which are scattered abroad. My brethren, count it for an exceeding ioy, when ye fall into diuers temptations: knowing this, That the trying of your faith getteth patience, and let patience haue her perfect worke, that

ye may be perfect & sound, lacking nothing. If any of you lacke wisedome, let him aske of him that giueth it, euen God, which giueth to all men indifferently, and casteth no man in the teeth, and it shall be giuen him. But let him aske in faith, and wauer not. For he that doubteth, is like a waue of the sea, which is toss of the windes, and carried with violence: Neither let that man thinke, that he shall receiue any thing of the Lord. A wauering minded man is vnstable in all his wayes. Let the brother which is of low degree, reioyce when he is exalted. Againe, let him that is rich, reioyce when hee is made low: for euen as the floure of the grasse shall he passe away. For as the sun riseth with heate, and the grasse withereth, & his floure falleth away, & the beautie of the fashion of it perisheth: euen so shall the rich man perish in his wayes. Happie is the man that endureth temptation: for when he is tryed, hee shall receiue the crowne of life, which the Lord hath promised to them that loue him.

The Gospel.

AND Iesus sayd vnto his disciples, Let not your hearts bee troubled. Yee beleeue in God, beleeue also in mee. In my Fathers house are many mansions. If it were not so, I would haue told you. I goe to prepare a place for you: and if I go to prepare a place for you, I will come againe and receiue you, euen vnto my selfe, that where I am, there may ye be also. And whither I go ye know, and the way yee knowe. Thomas sayth vnto him, Lord, wee know not whither thou goest, and how is it possible for vs to know the way? Iesus sayth vnto him, I am the Way, and the Trueth, and the Life. No man commeth to the Father but by mee. If yee had knowen me, yee had knowen my Father also: & now ye know him, and haue seene him. Philip sayth vnto Ioh. 14.1.

him, Lord, shew vs the Father, and it sufficeth vs. Jesus saieth vnto him, Haue I beene so long time with you, and yet hast thou not knowen me? Philip, hee that hath seene mee, hath seene my Father: and how saiest thou then, Shew vs the Father? Beleeuest not thou, that I am in the Father, & the Father in me? The wordes that I speake vnto you, I speake not of my selfe: but the Father that dwelleth in mee, is he that doth the workes. Beleeue me that I am in the Father, and the Father in me: or else beleeue mee for the workes sake. Verily, verily I say vnto you, He that beleeueth on me, the workes that I do, the same shall he do also: and greater workes then these shal he doe, because I goe vnto my Father. And whatsoeuer ye aske in my name, that will I doe, that the Father may bee glorified by the Sonne. If yee shall aske any thing in my name, I will doe it.

¶ Saint Barnabe Apostle.

The Collect.

LOrd Almightie, which hast endued thy holy Apostle Barnabas with singular giftes of the holy Ghost: let vs not be destitute of thy manifolde giftes, nor yet of grace, to vse them alway to thy honour and glorie, through Jesus Christ our Lord.

The Epistle.

Acts 11. 22.

TIdings of these things came vnto the eares of the congregation which was in Hierusalem. And they sent foorth Barnabas, that he should goe vnto Antioch. Which when hee came, and had seene the grace of God, was glad, and exhorted them all, that with purpose of heart they would continually cleaue vnto the Lord. For hee was a good man, and full of the holy Ghost, and of faith, and much people

people was added vnto the Lorde. Then departed Barnabas to Tharsus to seeke Saul: and when hee had found him, hee brought him vnto Antioch. And it chanced, that a whole yere they had their conuersation with the Congregation there, and taught much people, insomuch that the disciples of Antioch were the first that were called Christen. In those dayes came Prophets from the citie of Hierusalem vnto Antioch. And there stood vp one of them named Agabus, and signified by the spirit, that there should bee great dearth throughout all the world: which came to passe in the Emperour Claudius dayes. Then the disciples, euery man according to his abilitie, purposed to send succour vnto the brethren which dwelt in Iury: which thing they also did, and sent it to the elders by the hands of Barnabas and Saul.

The Gospel.



This is my commandement, that ye loue together, as I haue loued you. Greater loue hath no man then his, That a man bestow his life for his friends. Ye are my friends, if yee doe whatsoeuer I command you. Henceforth call I not your seruants, for the seruant knoweth not what his Lord doth: but you haue I called friends, for all things that I haue heard of my Father, I haue opened vnto you. Yee haue not chosen me, but I haue chosen you, and ordeined you to goe and bring forth fruite, and that your fruite should remaine, that whatsoeuer yee aske of the Father in my name, he may giue it you. Ioh.15.12

¶ S.Iohn Baptist.

The Collect.

ALmightie God, by whose prouidence thy seruant Iohn Baptist was wonderfully borne, and sent

to prepare the way of thy sonne our Sauiour by preaching of penance: make vs so to follow his doctrine, and holy life, that we may truly repent, according to his preaching, & after his example constantly speake the truth, boldly rebuke vice, and patiently suffer for the truethes sake, through Iesus Christ our Lord.

The Epistle.

Esay.40.1

BEe of good cheere, my people. O yee Prophetes, comfort my people, sayeth your God, comfort Hierusalem at the heart, and tell her that her trauell is at an ende, that her offence is pardoned, that she hath receiued of the Lordes hand sufficient correction for all her sinnes. A voice cried in the wildernesse, Prepare the way of the Lorde in the wildernesse, make streight the path for our God in the desert. Let al valleys be exalted, and euery mountaine and hill be laid low. What so is crooked, let it bee made streight, and let the rough be made plaine fieldes. For the glory of the Lord shall appeare, and all flesh shall at once see it. For why? the mouth of the Lord hath spoken it. The same voice spake, Now crie. And the Prophet answered, What shall I crie? That al flesh is grasse, and that all the goodlinesse thereof is as the floure of the fielde. The grasse is withered, the floure falleth away. Euen so is the people as grasse, when the breath of the Lord bloweth vpon them. Neuertheles, whether the grasse wither, or that the floure fade away, yet the word of our God endureth for euer. Goe vp vnto the high hill (O Sion) thou that bringest good tidings, lift vp thy voyce with power, O thou preacher Hierusalem, lift it vp without feare, and say vnto the cities of Iuda, Beholde your God, beholde, the Lorde God shall come with power, and beare rule with his arme. Behold, hee bringeth his treasure with him,

and

and his workes goe before him. Hee shall feede his flocke like a heardman: he shall gather the lambes together with his arme, and carie them in his bosome, and shall kindly intreat those that beare yong.

The Gospel.

ELizabeths time came that shee should be deliuered, and shee brought foorth a sonne. And her neighbors and her cousins heard say, how the Lord had shewed great mercie vpon her, and reioyced with her. And it fortuned, that in the eight day they came to circumcise the child, and called his name Zacharie, after the name of his father. And his mother answered, and said, Not so, but his name shall be called Iohn. And they said vnto her, There is none of thy kindred that is named with this name. And they made signes to his father, how hee would haue him called. And he asked for writing tables, & wrote, saying, His name is Iohn. And they marueiled all. And his mouth was opened immediatly, and his tongue also, and he spake, & praised God. And feare came on all them that dwelt nigh vnto him. And all these sayings were noised abroad throughout all the high countrey of Iurie, & they that heard them, layd them vp in their hearts, saying, What maner of child shall this bee? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghost, and prophesied, saying, Praised bee the Lord God of Israel, for hee hath visited and redeemed his people, and hath raised vp an horne of saluation vnto vs, in the house of his seruant Dauid, euen as he promised by the mouth of his holy Prophets, which were since the world began. That we should be saued from our enemies, and from the hand of all that hate vs. That hee would deale mercifully with our fa- Luk. 1. 57.

thers,

thers, and remember his holy Couenant. that hee would performe the othe which hee sware to our father Abraham, for to giue vs. That we, being deliuered out of the hands of our enemies, might serue him without feare all the dayes of our life, in such holinesse and righteousnesse, as are acceptable to him. And thou childe shalt be called the Prophet of the Highest: for thou shalt goe before the face of the Lord to prepare his wayes. To giue knowledge of saluation vnto his people, for the remission of sinnes, through the tender mercie of our God, whereby the day Spring from an high hath visited vs. To giue light to them that sit in darkenesse, and in the shadow of death, and to guide our feete into the way of peace. And the childe grew, and waxed strong in spirit, and was in wildernesse, till the day came when he should shew himselfe vnto the Israelites.

¶ S. Peters day.

The Collect.

ALmightie GOD, which by thy Sonne Iesus Christ, hast giuē to thine Apostle S. Peter many excellent gifts, and commandedst him earnestly to feede thy flocke: make, wee beseech thee, all Bishops and Pastours diligently to preach thy holy word, and the people obediently to follow the same, that they may receiue the crowne of euerlasting glory, through Iesus Christ our Lord.

The Epistle.

Acts 12.1 AT the same time, Herod the King stretched forth his hands to vexe certaine of the Congregation, and he killed Iames the brother of Iohn with ỳ sword. And because he saw it pleased the Iewes, he proceeded further, and tooke Peter also. Then were

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the dayes of Sweete bread. And when hee had caught him, hee put him in prison also, and deliuered him to foure quarternions of souldiers to be kept, intending after Easter to bring him forth to the people. And Peter was kept in prison. But prayer was made without ceasing of the Congregation vnto God for him. And when Herode would haue brought him out vnto the people, the same night slept Peter betweene two souldiers, bound with two chaines, and the keepers before the doore kept the prison. And behold, the Angel of the Lord was there present, and a light shined in the habitation, and he smote Peter on the side, and stirred him vp, saying, Arise vp quickly. And his chaines fell from his hands. And the Angel said vnto him, Gird thy selfe, & binde on thy sandales. And so he did. And hee saith vnto him, Cast thy garment about thee, and follow me. And hee came out, and followed him, and wist not that it was trueth which was done by the Angel, but thought hee had seene a vision. When they were past the first and second watch, they came vnto the yron gate that leadeth vnto the citie, which opened to them by the own accord: and they went out, and passed through one streete, and forth with the Angel departed from him. And when Peter was come to himselfe, he said, Now I know of a surety, that the Lord hath sent his Angel, and hath deliuered me out of the hand of Herode, and from all the waiting of the people of the Iewes.

The Gospel.

When Iesus came into the coastes of the citie, which is called Cesarea Philippi, hee asked his Disciples, saying, Whom doe men say that I the Sonne of man am? They said, Some say that thou art Iohn Baptist, some Elias, some Ieremias, or

Matth. 16. 13.

or one of the Prophets. Hee sayeth vnto them, But whom say yee that I am? Simon Peter answered and sayd, Thou art Christ the Sonne of the liuing God. And Iesus answered, and said vnto him, Happie art thou Simon the sonne of Ionas: for flesh and blood hath not opened that vnto thee, but my Father which is in heauen. And I say vnto thee, that thou art Peter, and vpon this rocke will I build my Congregation, and the gates of hell shall not preuaile against it. And I will giue vnto thee the keyes of the kingdome of heauen: and whatsoeuer thou bindest in earth, shall bee bound in heauen: and whatsoeuer thou loosest in earth, shall be loosed in heauen.

¶ S. Iames the Apostle.

The Collect.

GRaunt, O mercifull God, that as thine holy Apostle Iames, leauing his father and all that hee had, without delay was obedient vnto the calling of thy Sonne Iesus Christ, and followed him: So we forsaking all worldly and carnall affections, may bee euermore ready to follow thy Commaundements, through Iesus Christ our Lord.

The Epistle.

Acts 11. 27.

IN those dayes came Prophets from the citie of Hierusalem vnto Antioche. And there stood vp one of them named Agabus, and signified by the Spirit, that there should bee great dearth throwout all the world, which came to passe in the Emperour Claudius dayes. Then the disciples, euery man according to his habilitie, purposed to send succour vnto the brethren which dwelt in Iury: which thing they also did, & sent it to the Elders by ỹ hands of Barnabas and Saul. At the same time Herod the

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king stretched forth his hands to vexe certaine of the Congregation. And hee killed Iames the brother of Iohn with the sword: and because hee saw it pleased the Iewes, hee proceeded further, & tooke Peter also.

The Gospel.

THen came to him the mother of Zebedees children, with her sonnes, worshipping him, and desiring a certaine thing of him. And he said vnto her, What wilt thou? She said vnto him, Graunt that these my two sonnes may sit, the one on thy right hand, and the other on the left, in thy kingdome. But Iesus answered, and said, Yee wot not what ye aske. Are ye able to drinke of the cup that I shall drinke of: and to be baptized with the baptisme that I am baptized with? They said vnto him, We are. He said vnto them, Ye shal drinke in deed of my cup, and be baptized with the baptisme that I am baptized with: but to sit on my right hand and on my left, is not mine to giue, but it shall chance vnto them that it is prepared for of my Father. And when the ten heard this, they disdained at the two brethren. But Iesus called them vnto him, and said, Ye know that the princes of the nations haue dominion ouer them, and they that are great men exercise authoritie vpon them. It shall not bee so among you. But whosoeuer will bee great among you, let him bee your minister, and whosoeuer will be chiefe among you, let him bee your seruant: Euen as the Sonne of man came not to be ministred vnto, but to minister, and to giue his life a redemption for many. Matth. 20. 20.

¶ S. Bartholomew Apostle.

The Collect.

OAlmightie and euerlasting God, which hast giuen grace to thine Apostle Bartholomew, truely

to

to beleeue and to preach thy word: grant we beseech thee vnto thy Church, both to loue that he beleeued, and to preach that hee taught, through Christ our Lord.

The Epistle.

Acts 5.12 BY the hands of the Apostles were many signes and wonders shewed among the people: and they were all together with one accord in Salomons porch. And of other durst no man ioyne himselfe to them: howbeit the people magnified them. The number of them that beleeued in the Lord, both of men and women, grew more & more, insomuch that they brought the sicke into the streets, and layd them on beds and couches, that at the least way the shadow of Peter when hee came by, might shadow some of them. There came also a multitude out of the Cities round about, vnto Hierusalem, bringing sicke folks, and them which were vexed with vncleane spirits, and they were healed euery one.

The Gospel.

Luke 22. 24. AND there was a strife among them, which of them should seeme to bee the greatest. And hee said vnto them, The Kings of nations reigne ouer them, and they that haue authoritie vpon them, are called Gracious Lords: but yee shall not so be. But he that is greatest among you, shall be as the yonger, and he that is chiefe, shall be as he that doeth minister. For whether is greater, hee that sitteth at meate, or hee that serueth? Is not he that sitteth at meat? But I am among you as one that ministreth. Ye are they which haue bidden with me in my temptations. And I appoint vnto you a kingdome, as my Father hath appointed vnto me, that ye may eat and

drinke at my table in my kingdome, and sit on seates iudging the twelue tribes of Israel.

¶ S. Matthew Apostle.

The Collect.

ALmighty God, which by thy blessed Sonne didst call Matthew from the receipt of Custome to bee an Apostle and Euangelist: Grant vs grace to forsake all couetous desires & inordinate loue of riches, and to follow thy said Sonne Iesus Christ, who liueth and reigneth with thee and the holy Ghost, &c.

The Epistle.

SEeing that we haue such an office, euen as God hath had mercy on vs, we go not out of kinde, but haue cast from vs the closes of dishonestly, and walke not in craftinesse, neither handle we the word of God deceitfully, but open the trueth, and report our selues to euery mans conscience in the sight of God. If our Gospel bee yet hid, it is hid among them that are lost, in whom the God of this world hath blinded the minds of them which beleeue not, lest the light of the Gospel of the glory of Christ (which is the image of God) should shine vnto them. For we preach not our selues, but Christ Iesus to be the Lord, and our selues your seruants for Iesus sake. For it is God that commandeth the light to shine out of darknes, which hath shined in our hearts, for to giue the light of the knowledge of the glory of God, in the face of Iesus Christ. 2. Cor. 4. 1.

The Gospel.

AND as Iesus passed forth from thence, hee saw a man named Matthew, sitting at the receipt of Custome: and he said vnto him, Follow me. And he arose, & followed him. And it came to passe, as Iesus sate Matt. 9. 9.

at

at meate in his house, behold, many Publicanes also and sinners that came, sate downe with Iesus and his disciples. And when the Pharisees saw it, they said vnto his disciples, Why eateth your master with Publicanes and sinners? But when Iesus heard that, he said vnto them, They that be strong need not the Physician, but they that are sicke. Goe yee rather and learne what that meaneth: I will haue mercie, and not sacrifice. For I am not come to call the righteous, but sinners to repentance.

¶ S. Michael and all Angels.

The Collect.

Euerlasting God, which hast ordeined and constituted the seruices of all Angels and men in a wonderfull order: mercifully grant, that they which alway doe thee seruice in heauen, may by thy appointment succour and defend vs in earth, through Iesus Christ our Lord.

The Epistle.

Apoc. 12. 7. There was a great battell in heauen: Michael and his Angels fought with the dragon, & the dragon fought with his Angels, and preuailed not, neither was their place found any more in heauen. And the great dragon that old serpent, called the deuill and Satanas, was cast out, which deceiueth all the world. And he was cast into the earth, and his angels were cast out also with him. And I heard a lowd voyce, saying, In heauen is now made saluation, and strength, and the kingdome of our God, and the power of his Christ, for the accuser of our brethren is cast downe, which accused them before God day and night. And they ouercame him by the blood of the Lambe, and by the word of their testimonie,

and

and they loued not their liues vnto the death. Therefore reioyce ye heauens, and yee that dwell in them. Woe vnto the inhabiters of the earth, and of the sea, for the deuill is come downe vnto you, which hath great wrath, because he knoweth that he hath but a short time.

The Gospel.

AT the same time came the disciples vnto Jesus, saying, Who is the greatest in the kingdome of heauen? Jesus called a childe vnto him, and set him in the middest of them, and said, Verely I say vnto you, except ye turne, and become as children, ye shall not enter into the kingdome of heauen. Whosoeuer therefore humbleth himselfe as this childe, that same is the greatest in the kingdome of heauen. And whosoeuer receiueth such a childe in my Name, receiueth me. But who so doth offend one of these little ones which beleeue in mee, it were better for him that a millstone were hanged about his necke, and that he were drowned in the depth of the Sea. Woe vnto the world because of offences. Necessary it is that offences come: but woe vnto the man by whom the offence commeth. Wherefore, if thy hand or thy foote hinder thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather then thou shouldest (hauing two hands, or two feete) bee cast into euerlasting fire. And if thine eye offend thee, plucke it out, and cast it from thee: it is better for thee to enter into life with one eye, rather then (hauing two eyes) to be cast into hell fire. Take heed that yee despise not one of these little ones. For I say vnto you, that in heauen their Angels do alwayes behold the face of my Father, which is in heauen. Matt. 18. 1.

The Collect.

ALmighty God, which calledst Luke the Physician, whose praise is in ỹ Gospel, to be a Physician of the soule: it may please thee by the wholesome medicines of his doctrine, to heale all the diseases of our soules, through thy Sonne Iesus Christ our Lord.

The Epistle.

2. Tim. 4. 1. WAtch thou in all things, suffer afflictions, doe the worke throughly of an Euangelist, fulfil thine office vnto the vttermost. Be sober. For I am now ready to be offered, and the time of my departing is at hand. I haue fought a good fight, I haue fulfilled my course, I haue kept the faith. Frō hencefoorth there is layd vp for mee a Crowne of righteousnes, which the Lord, that is a righteous Iudge, shall giue me at that day, not to mee onely, but to all them that loue his comming. Do thy diligence that thou mayest come shortly vnto mee. For Demas hath forsaken mee, and loueth this present world, & is departed vnto Thessalonica. Crescens is gone to Galatia, Titus vnto Dalmatia, only Lucas is with me. Take Marke, and bring him with thee: for he is profitable vnto me for the ministration. And Tychicus haue I sent vnto Ephesus. The cloake that I left at Troada with Carpus, when thou commest, bring with thee, and the bookes, but specially the parchment. Alexander the Coppersmith did mee much euil, the Lord reward him according to his deedes: of whom be thou ware also, for he hath greatly withstood our words.

The Gospel.

Luke 10. 1. THe Lord appointed other seuentie and two also, and sent them two and two before him into euery citie and place, whither hee himselfe would come. Therefore hee sayd vnto them,

thent, The harueſt is great, but the labourers are few. Pray ye therefore the Lord of the haueſt to ſend forth labourers into his haruest. Go your wayes, beholde, I ſend you forth as lambes among wolues. Beare no wallet, neither ſcrip, nor ſhoes, and ſalute no man by the way. Into whatſoeuer houſe yee enter, firſt ſay, Peace be to this houſe. And if the ſonne of Peace bee there, your peace ſhall reſt vpon him, if not, it ſhall returne to you againe. And in the ſame houſe tary ſtill, eating and drinking ſuch as they giue: For the labourer is worthy of his reward.

¶Simon and Iude Apoſtles.

The Collect.

ALmighty God, which haſt builded thy Congregation vpon the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelfe being the head corner ſtone: grant vs ſo to be ioyned together in vnitie of ſpirit by their doctrine, that wee may be made an holy temple acceptable to thee, through Jeſus Chriſt our Lord.

The Epiſtle.



IVdas the ſeruant of Jeſus Chriſt, the brother of James, to them which are called and ſanctified in God the Father, and preſerued in Jeſus Chriſt: mercie vnto you, and peace, and loue be multiplied. Beloued, when I gaue all diligence to write vnto you of the common ſaluation, it was needfull for me to write vnto you, to exhort you that ye ſhould continually labour in the faith, which was once giuen vnto the Saints. For there are certaine vngodly men craftily crept in, of which it was written afore time vnto ſuch iudgement: they turne the grace of our God into wantonneſſe, & deny God (which is the Iude 1.

onely Lord) and our Lord Iesus Christ. My minde is therefore to put you in remembrance, forasmuch as yee once knowe this, how that the Lord, after that hee had deliuered the people out of Egypt, destroyed them which after beleeued not. The Angels also which kept not their first estate, but left their owne habitation, hee hath reserued in euerlasting chaines vnder darkenesse, vnto the iudgement of the great day. Euen as Sodom and Gomorrhe, and the cities about them, which in like maner defiled themselues with fornication, and followed strange flesh, are set foorth for an example, and suffer the paine of eternall fire. Likewise these being deceiued by dreames, defile the flesh, despise rulers, and speake euill of them that are in authoritie.

The Gospel.

Iohn 15. 17. THis commaund I you, that ye loue together. If the world hate you, ye know it hated me before it hated you. If ye were of the world, the world would loue his owne: howbeit, because ye are not of the world, but I haue chosen you out of the world, therefore the world hateth you. Remember the word that I said vnto you, The seruant is not greater then the Lord. If they haue persecuted me, they will also persecute you. If they haue kept my saying, they will keepe yours also. But all these things will they doe vnto you for my Names sake, because they haue not knowne him that sent me. If I had not come and spoken vnto them, they should haue had no sinne: but now haue they nothing to cloake their sinne withall. Hee that hateth me, hateth my Father also. If I had not done among them the workes which none other man did, they should haue had no sin: but now haue they both seene and hated, not onely me, but also my

Father.

father. But this happeneth, that the saying might be fulfilled that is written in their Law, They hated mee without a cause. But when the Comforter is come, whom I will send vnto you from the father, euen the Spirit of trueth, which proceedeth of the father, he shall testifie of me. And ye shall beare witnesse also, because ye haue bene with me from the beginning.

¶ All Saints.

The Collect.

ALmighty God, which hast knit together thy elect in one Communion and fellowship, in the mysticall body of thy Sonne Christ our Lord: grant vs grace so to follow thy holy Saints in all vertuous and godly liuing, that wee may come to thdse vnspeakeable ioyes, which thou hast prepared for them that vnfeinedly loue thee, through Iesus Christ our Lord. Amen.

The Epistle.

BEholde, I Iohn saw another Angel ascend from the rising of the Sunne, which had the seale of the liuing God, and hee cried with a lowde voyce to the foure Angels, to whom power was giuen to hurt the earth, and the sea, saying, Hurt not the earth, neither the sea, neither the trees, till wee haue sealed ỹ seruants of our God in their foreheads. And I heard the number of them which were sealed, and there were sealed an hundred and forty and foure thousand of all the tribes of the children of Israel. Apoc. 7. 2.

Of the tribe of Iuda, were sealed xii. M.
Of the tribe of Reuben, were sealed xii. M.
Of the tribe of Gad, were sealed xii. M.
Of the tribe of Aser, were sealed xii. M.
Of the tribe of Nephthalim, were sealed xii. M.

Of the tribe of Manasses, were sealed xii. M.
Of the tribe of Simeon, were sealed xii. M.
Of the tribe of Leui, were sealed xii. M.
Of the tribe of Isachar, were sealed xii. M.
Of the tribe of Zabulon, were sealed xii. M.
Of the tribe of Joseph, were sealed xii. M.
Of the tribe of Beniamin, were sealed xii. M.

After this I beheld, and lo, a great multitude (which no man can number) of all nations, and people, and tongues, stood before the seat, and before the Lambe, clothed with long white garments, and palmes in their hands, & cried with a lowd voyce, saying, Saluation be ascribed to him that sitteth vpon the seat of our God, and vnto the Lambe. And all the Angels stood in the compasse of the seat, & of the Elders, & the foure beasts, & fell before the seat on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisedome, and thanks, and honour, and power, and might be vnto our God for euermore. Amen.

The Gospel.

Matt. 5. 1. IEsus seeing the people, went vp into a mountaine, and when hee was set, his disciples came to him. And after that hee had opened his mouth, hee taught them, saying, Blessed are the poore in spirit, for theirs is the kingdome of heauen. Blessed are they that mourne, for they shall receiue comfort. Blessed are the meeke, for they shall receiue the inheritance of the earth. Blessed are they that hunger and thirst after righteousnesse, for they shall bee satisfied. Blessed are the mercifull, for they shall obteine mercie. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall bee called the children of God. Blessed are they which suffer persecution for righteousnes sake, for theirs is the

kingdome

kingdome of heauen. Blessed are ye when men reuile you, and persecute you, and shall falsly say all maner of euill saying against you for my sake, reioyce and be glad, for great is your reward in heauen. For so persecuted they the Prophets which were before you.

¶ The order for the administration of the Lords Supper, or Holy Communion.

SO many as intend to bee partakers of the holy Communion, shall signifie their names to the Curate ouer night, or els in the morning afore the beginning of Morning prayer, or immediatly after.

And if any of those be an open and notorious euill liuer, so that the Congregation by him is offended, or haue done any wrong to his neighbours by word or deed: the Curate hauing knowledge thereof, shall call him, and aduertise him in any wise not to presume to the Lords Table, vntill hee haue openly declared himselfe to haue truely repented and amended his former naughty life, that the Congregation may thereby be satisfied, which afore were offended, and that he haue recompensed the parties whom hee hath done wrong vnto, or at the least declare himselfe to bee in full purpose so to doe, as soone as he conueniently may.

The same order shall the Curate vse with those betwixt whom he perceiueth malice and hatred to reigne, not suffering them to be partakers of the Lordes Table, vntill hee know them to be reconciled. And if one of the parties so at variance, bee content to forgiue from the bottome of his heart, all that the other hath trespassed against him, and to make amends for that hee himselfe hath offended, and the other partie will not be perswaded to a godly vnitie, but remaine still in his frowardnesse and malice: the Minister in

that case ought to admit the penitent person to the holy Communion, and not him that is obstinate.

The Table hauing at the Communion time a faire white linnen cloth vpon it, shall stand in the body of the Church, or in the Chancell, where Morning prayer and Euening prayer be appointed to be said. And the Priest standing at the North side of the Table, shall say the Lords prayer, with this Collect following.

¶ The Communion.

ALmightie God, vnto whom all hearts be open, all desires know̄en, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of thy holy Spirit, that wee may perfectly loue thee, and worthily magnifie thy holy Name, through Christ our Lord. Amen.

¶ Then shall the Priest rehearse distinctly all the ten Commandements: and the people kneeling, shall after euery Commandement aske God mercie for their transgression of the same, after this sort.

Minister.

GOd spake these wordes, & said, I am the Lord thy God: thou shalt haue none other gods but me.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not make to thy selfe any grauen Image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou shalt not bow downe to them, nor worship them: for I the Lord thy God am a iealous

God,

God, and visit the sinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate mee: and shewe mercie vnto thousands in them that loue me, and keepe my Commandements.

People.

Lord haue mercie vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not take the Name of the Lord thy God in vaine: for the Lord wil not hold him guiltlesse that taketh his Name in vaine.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Remember that thou keep holy the Sabbath day. Sixe dayes shalt thou labour, and doe all that thou hast to do, but the seuenth day is the Sabbath of the Lord thy God. In it thou shalt do no maner of worke, thou, and thy sonne, and thy daughter, thy manseruant, and thy maydseruant, thy cattel, and the stranger that is within thy gates. For in sixe dayes the Lord made heauen and earth, the sea, and all that in them is, and rested the seuenth day: wherefore the Lord blessed the seuenth day, and hallowed it.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Minister.

Thou shalt doe no murther.

People.

Lord haue mercie vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not commit adulterie.

People.

Lord haue mercie vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not steale.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not beare false witnesse against thy neighbour.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Minister.

Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his mayd, nor his ore, nor his asse, nor any thing that is his.

People.

Lord haue mercie vpon vs, and write all these thy Lawes in our hearts, we beseech thee.

¶ Then shall follow the Collect of the day, with one of these two Collects following for the King, the Priest standing vp, and saying.

¶ Let vs pray.

ALmightie God, whose kingdome is euerlasting, and power infinite, haue mercie vpon the whole

Con-

Congregation, and so rule the heart of thy chosen seruant James our King & Gouernour, that he knowing whose minister he is, may aboue all things seeke thy honour and glory, and that we his subiects, duely considering whose authoritie hee hath, may faithfully serue, honour, and humbly obey him, in thee, and for thee, according to thy blessed word and ordinance, through Iesus Christ our Lord, who with thee and the holy Ghost liueth and reigneth euer one God, world without end. Amen.

ALmightie and euerlasting God, wee be taught by thy holy word, that the hearts of Kings are in thy rule and gouernance, and that thou doest dispose and turne them, as it seemeth best to thy godly wisdome: wee humbly beseech thee, so to dispose and gouerne the heart of James thy seruant, our King and Gouernour, that in all his thoughts, words and works, hee may euer seeke thy honour and glory, and study to preserue thy people committed to his charge, in wealth, peace, and godlinesse: Graunt this, O mercifull Father, for thy deare Sonnes sake Iesus Christ our Lord. Amen.

¶ Immediatly after the Collects, the Priest shall reade the Epistle, beginning thus,

The Epistle written in the Chapter of

¶ And the Epistle ended, hee shall say the Gospel, beginning thus,

The Gospel written in the Chapter of

¶ And the Epistle and Gospel being ended, shall bee said the Creed.

I Beleeue in one God, the Father Almightie, maker of heauen and earth, and of al things visible and inuisible: and in one Lord Iesus Christ, the onely begotten Sonne of God, begotten of his Father before al worlds, God of God, Light

Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made: who for vs men, and for our saluation, came down from heauen, and was incarnate by the holy Ghost, of the virgin Mary, and was made man, and was crucified also for vs vnder Pontius Pilate. He suffered, and was buried, and the third day he rose again, according to the Scriptures, and ascended into heauen, and sitteth on the right hand of the Father. And hee shall come againe with glory to iudge both the quicke and the dead: whose kingdome shall haue no ende. And I beleeue in the holy Ghost, the Lord and giuer of life, who proceedeth from the Father and the Sonne, who with the Father and the Sonne together is worshipped and glorified, who spake by the Prophets. And I beleeue one Catholique and Apostolique Church. I acknowledge one baptisme for the remission of sinnes. And I looke for the resurrection of the dead, and the life of the world to come. Amen.

¶ After the Creed, if there be no Sermon, shall follow one of the Homilies already set foorth, or hereafter to bee set foorth by common authoritie.

¶ After such Sermon, Homily, or Exhortation, the Curate shall declare vnto the people, whether there be any Holy dayes, or fasting dayes the weeke following, and earnestly exhort them to remember the poore, saying one or moe of these sentences following, as he thinketh most conuenient by his discretion.

Matth. 5. LEt your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen.

Matth 6. Lay not vp for your selues treasure vpon the earth, where the rust and moth doeth corrupt, and where theeues

theeues breake thorow and steale: but lay vp for your selues treasure in heauen, where neither rust nor moth doth corrupt, and where theeues do not breake thorow and steale.

Whatsoeuer yee would that men should doe vnto you, euen so doe vnto them, for this is the Lawe and the Prophets. Matth. 7.

Not euery one that saith vnto me, Lord, Lord, shall enter into the kingdome of heauen: but he that doeth the will of my father which is in heauen. Matth. 7.

Zache stood forth, and said vnto the Lorde, Behold Lord, the halfe of my goods I giue to the poore, and if I haue done any wrong to any man, I restore foure folde. Luke 19.

Who goeth a warefare at any time of his owne cost? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flocke, and eateth not of the milke of the flocke. 1. Cor. 9.

If we haue sowen vnto you spirituall things, is it a great matter if we shal reape your worldly things? 1. Cor. 9.

Doe ye not know, that they which minister about holy things, liue of the sacrifice? and they which wait of the alter, are partakers with the altar? Euen so hath the Lord also ordained, that they which preach the Gospel, should liue of the Gospel. 1. Cor. 9.

Hee that soweth little, shall reape little: and hee that soweth plenteously, shall reape plenteously. Let euery man do according as he is disposed in his heart, not grudging, or of necessitie, for God loueth a cheerefull giuer. 2. Cor. 9.

Let him that is taught in the word, minister vnto him that teacheth, in all good things. Be not deceiued, God is not mocked: for whatsoeuer a man soweth, that shall he reape. Galat 6.

Whyle we haue time, let vs doe good vnto all men, Galat. 6.

and

and specially vnto them which are of the houshold of faith.

1.Tim.6. Godlinesse is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may wee carry any thing out.

1.Tim.6. Charge them which are rich in this world, that they bee ready to giue, and glad to distribute, laying vp in store for themselues a good foundation against the time to come, that they may attaine eternall life.

Hebr.6. God is not vnrighteous, that hee will forget your workes and labour that proceedeth of loue, which loue yee haue shewed for his names sake, which haue ministred vnto the Saints, and yet doe minister.

Hebr.13. To doe good, and to distribute forget not, for with such sacrifices God is pleased.

1.Ioh. 3. Who so hath this worldes good, and seeth his brother haue need, and shutteth vp his compassion from him, how dwelleth the loue of God in him?

Tob. 4. Giue almes of thy goods, and turne neuer thy face from any poore man, and then the face of the Lorde shall not be turned away from thee.

Tob.4. Bee mercifull after thy power. If thou hast much, giue plenteously. If thou hast little, doe thy diligence gladly to giue of that little: for so gatherest thou thy selfe a good reward in the day of necessitie.

Prou.19. He that hath pity vpon the poore, lendeth vnto the Lord: and looke what hee layeth out, it shall be payd him againe.

Psal.41. Blessed be the man that prouideth for the sicke and needie: the Lorde shall deliuer him in the time of trouble.

¶ Then shall the Churchwardens, or some other by them appointed, gather the deuotion of the people, and put the same into the poore mans boxe, and vpon the offering dayes appointed, euery man and woman shall pay

to

to the Curate the due and accustomed offerings. After which done, the Priest shall say.

Let vs pray for the whole state of Christs Church militant here in earth.

ALmighty and euerliuing God, which by thy holy Apostle hast taught vs to make prayers and supplications, and to giue thankes for all men: wee humbly beseech thee, most mercifully (to accept our almes, and) to receiue these our prayers, which wee offer vnto thy diuine Maiestie, beseeching thee to inspire continually the vniuersall Church with the spirit of trueth, vnitie, and concord: and grant that all they that doe confesse thy holy Name, may agree in the trueth of thy holy word, and liue in vnitie and godly loue. Wee beseech thee also to saue and defend all Christian Kings, Princes, and Gouernours, and specially thy seruant James our King, that vnder him wee may be godly and quietly gouerned. And grant vnto his whole Councell, and to all that be put in authority vnder him, that they may truely and indifferently minister iustice to the punishment of wickednesse and vice, and to the maintenance of Gods true Religion and vertue. Giue grace (O heauenly father) to all Bishops, Pastours and Curates, that they may both by their life and doctrine set forth thy true and liuely word, and rightly and duely administer thy holy Sacraments. And to all thy people giue thy heauenly grace, and specially to this Congregation here present, that with meeke heart and due reuerence, they may heare and receiue thy holy word, truly seruing thee in holynesse and righteousnesse all the dayes of their life. And we most humbly beseech thee of thy goodnesse (O Lord) to comfort and succour all them which in this transitory life bee in trouble, sorrow,

If there be no almes giuen vnto the poore, then shall the words (of accepting our almes) be left out vnsayd.

row, need, sickenesse, or any other aduersitie: Grant this, O Father, for Iesus Christs sake our onely mediatour and aduocate. Amen.

¶ Then shall follow this exhortation at certaine times, when the Curate shall see the people negligent to come to the holy Communion.

WE be come together at this time (dearly beloued brethren) to feede at the Lords Supper, vnto the which in Gods behalfe I bid you all that be here present, and beseech you for the Lord Iesus Christes sake, that ye will not refuse to come thereto, being so louingly called & bidden of God himselfe. Ye know how grieuous & vnkinde a thing it is, when a man hath prepared a rich feast, decked his table with all kinde of prouision, so that there lacketh nothing but the guests to sit downe, and yet they which be called (without any cause) most vnthankefully refuse to come, which of you in such a case would not be mooued? who would not thinke a great iniurie and wrong done vnto him? wherefore most dearely beloued in Christ, take yee good heed, lest yee, withdrawing your selues from this holy Supper, prouoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise letted with worldly businesse: but such excuses bee not so easily accepted and allowed before God. If any man say, I am a grieuous sinner, and therefore am afraide to come: wherefore then doe you not repent and amend? when God calleth you, bee you not ashamed to say ye will not come? when you should returne to God, will you excuse your selfe, and say that you bee not ready? Consider earnestly with your selues, how little such fained excuses shall auaile before God. They that refused the feast in the

Gospel,

Gospel, because they had bought a farme, or would try their yokes of oxen, or because they were maried, were not so excused, but counted unworthy of the heauenly feast. I for my part am here present, and according to mine office, I bid you in the Name of God, I call you in Christes behalfe, I exhort you, as you loue your owne saluation, that ye will be partakers of this holy Communion. And as the Sonne of God did vouchsafe to yeeld vp his soule by death vpon the Crosse for your health, euen so it is your duetie to receiue the Communion together in the remembrance of his death, as he himselfe commanded. Now, if ye will in no wise thus doe, consider with your selues, how great iniury you do vnto God, and how sore punishment hangeth ouer your heads for the same. And whereas you offend God so sore in refusing this holy banquet, I admonish, exhort, & beseech you, that vnto this vnkindnesse ye wil not adde any more: Which thing ye shall doe, if ye stand by as gazers and lookers on them that do communicate, and be not partakers of the same your selues. For what thing can this bee counted els, then a further contempt & vnkindnesse vnto God? Truely, it is a great vnthankfulnesse to say nay, when yee be called: but the fault is much greater, when men stand by, and yee will neither eate nor drinke this holy Communion with other. I pray you, what can this bee els, but euen to haue the mysteries of Christ in derision? It is said vnto all, Take ye, and eate, Take, and drinke ye all of this, Doe this in remembrance of me. With what face then, or with what countenance shall ye heare these words? what will this be els, but a neglecting, a despising and mocking of the Testament of Christ? wherefore, rather then ye would so do, depart you hence, and giue place to them that bee godly disposed. But when you de-

part, I beseech you ponder with your selues from whom ye depart. Ye depart from the Lords table, ye depart from your brethren, & from the banket of most heauenly food. These things if ye earnestly consider, yee shall by Gods grace returne to a better minde, for the obteining whereof we shall make our humble petitions, while we shal receiue the holy Communion.

¶ And sometime shall this bee said also, at the discretion of the Curate

DEarely beloued, forasmuch as our duety is to render to Almighty God our heauenly Father most hearty thankes, for that he hath giuen his Sonne our Sauiour Iesus Christ, not onely to die for vs, but also to bee our spirituall food and sustenance, as it is declared vnto vs aswell by Gods word, as by the holy Sacraments of his blessed body and blood, the which beeing so comfortable a thing to them which receiue it worthily, and so dangerous to them that will presume to receiue it vnworthily: my duetie is to exhort you to consider the dignitie of the holy mysterie, and the great perill of the vnworthy receiuing thereof, and so to search and examine your owne consciences, as you should come holy and cleane to a most godly and heauenly feast, so that in no wise yee come but in the mariage garment required of God in holy Scripture, and so come and bee receiued, as worthy partakers of such a heauenly Table. The way and meanes thereto, is: First to examine your liues & conuersation by the rule of Gods Commandements, and wherein soeuer yee shall perceiue your selues to haue offended, either by will, word, or deed, there bewaile your owne sinnefull liues, and confesse your selues to Almightie God, with full purpose of amendment of life. And if you

shall

shall perceiue your offences to be such, as be not only against God, but also against your neighbours: then yee shall reconcile your selues vnto them, ready to make restitution and satisfaction, according to the vttermost of your powers, for all iniuries & wrongs done by you to any other, and likewise being ready to forgiue other that haue offended you, as you would haue forgiuenesse of your offences at Gods hand: for otherwise the receiuing of the holy Communion doeth nothing els but increase your damnation. And because it is requisite that no man should come to the holy Communion, but with a ful trust in Gods mercy, and with a quiet conscience: therefore if there bee any of you, which by the meanes aforesayd can not quiet his owne conscience, but requireth further comfort or counsell, then let him come to me, or some other discreet and learned Minister of Gods word, and open his griefe, that he may receiue such ghostly counsell, aduice, and comfort, as his conscience may be relieued, and that by the ministery of Gods word hee may receiue comfort, and the benefit of absolution, to the quieting of his conscience, and auoyding of all scruple and doubtfulnesse.

¶ Then shall the Priest say this exhortation.

DEarely beloued in the Lord, yee that minde to come to the holy Communion of the body and blood of our Sauiour Christ, must consider what S. Paul writeth to the Corinthians, how he exhorteth all persons diligently to try & examine themselues, before they presume to eate of that bread, and drinke of that cup. For as the benefit is great, if with a true penitent heart and liuely faith we receiue that holy Sacrament (for then we spiritually eat the flesh of Christ, & drinke his blood, then we dwell in Christ,

and Christ in vs, wee be one with Christ, and Christ with vs:) So is the danger great, if wee receiue the same vnworthily. For then we be guilty of the body and blood of Christ our Sauiour: we eat and drinke our owne damnation, not considering the Lords body: wee kindle Gods wrath against vs: wee prouoke him to plague vs with diuers diseases, and sundry kinds of death. Therefore if any of you bee a blasphemer of God, an hinderer or slanderer of his word, an adulterer, or bee in malice or enuie, or in any other grieuous crime, bewaile your sinnes, and come not to this holy Table, lest after the taking of that holy Sacrament, the deuill enter into you, as hee entred into Iudas, and fill you full of all iniquities, and bring you to destruction both of body and soule. Iudge therefore your selues, brethren, that ye be not iudged of the Lord. Repent you truely for your sinnes past: haue a liuely and stedfast faith in Christ our Sauiour. Amend your liues, and be in perfect charitie with all men, so shall ye bee meete partakers of those holy mysteries. And aboue all things, yee must giue most humble and hearty thankes to God the Father, the Sonne, and the holy Ghost, for the redemption of the world by the death and passion of our Sauiour Christ, both God & man, who did humble himselfe euen vnto the death vpon the Crosse for vs miserable sinners, which lay in darkenesse and the shadow of death, that hee might make vs the children of God, and exalt vs to euerlasting life. And to the end that we should alway remember the exceeding great loue of our Master and only Sauiour Iesus Christ, thus dying for vs, and the innumerable benefits which by his precious bloodshedding hee hath obteined to vs: hee hath instituted and ordeined holy mysteries, as pledges of his loue, and continuall remembrance

brance of his death, to our great and endleſſe comfort. To him therefore, with the Father and the holy Ghoſt, let vs giue (as we are moſt bounden) continuall thankes, ſubmitting our ſelues wholly to his holy will and pleaſure, and ſtudying to ſerue him in true holineſſe and righteouſneſſe all the dayes of our life, Amen.

¶ Then ſhal the Prieſt ſay to them that come to receiue the holy Communion.

YOu that doe truely and earneſtly repent you of your ſinnes, and be in loue and charity with your neighbours, and intend to lead a new life, following the commandements of God, & walking from henceforth in his holy wayes: Draw neere, and take this holy Sacrament to your comfort, make your humble confeſſion to Almightie God before this Congregation heere gathered together in his holy Name, meekely kneeling vpon your knees.

¶ Then ſhall this generall Confeſſion be made in the name of all thoſe that are minded to receiue the holy Communion, either by one of them, or elſe by one of the Miniſters, or by the Prieſt himſelfe, all kneeling humbly vpon their knees.

ALmightie God, Father of our Lord Jeſus Chriſt, maker of all things, Judge of all men, we knowledge and bewaile our manifolde ſinnes and wickednelſe, which wee from time to time moſt grieuously haue committed, by thought, word, and deede againſt thy diuine Maieſtie, prouoking moſt iuſtly thy wrath and indignation againſt vs. We doe earneſtly repent, and be heartily ſorie for theſe our miſdoings, the remembrance of them is grieuous vnto vs, the burthen of them is intollerable: Haue mercie vpon vs, haue mercie vpon vs, moſt mercifull Father, for thy Sonne our Lord Jeſus Chriſts ſake, forgiue vs

all that is paſt, and grant that wee may euer hereafter ſerue and pleaſe thee in newneſſe of life, to the honour and glorie of thy name, through Jeſus Chriſt our Lord, Amen.

¶ Then ſhall the Prieſt or the Biſhop being preſent, ſtand vp, and turning himſelfe to the people, ſay thus.

ALmightie God our heauenly Father, who of his great mercie hath promiſed forgiuenes of ſinnes to all them which with heartie repentance and true faith turne vnto him: Haue mercie vpon you, pardon and deliuer you from all your ſinnes, confirme and ſtrengthen you in all goodnes, and bring you to euerlaſting life, through Jeſus Chriſt our Lord, Amen.

¶ Then ſhall the Prieſt ſay.

¶ Heare what comfortable words our Sauiour Chriſt ſaith to all that truely turne to him.

Come vnto me all that trauel and be heauy laden, and I will refreſh you.

So God loued the world, that hee gaue his onely begotten Sonne, to the ende that all that beleeue in him, ſhould not periſh, but haue life euerlaſting.

¶ Heare alſo what Saint Paul ſaith.

This is a true ſaying, and worthy of all men to bee receiued, that Jeſus Chriſt came into the world to ſaue ſinners.

¶ Heare alſo what Saint John ſaith.

If any man ſinne, wee haue an aduocate with the Father, Jeſus Chriſt the righteous, and hee is the propitiation for our ſinnes.

¶ After which the Prieſt ſhall proceed, ſaying.

Lift vp your hearts.

Anſwere.

We lift them vp vnto the Lord.

Prieſt.

Let vs giue thankes vnto our Lord God.

Anſwere.

Answere.

It is meet and right so to doe.

Priest.

It is very meet, right, and our bounden duetie, that wee should at all times, and in all places, giue thankes vnto thee, O Lord, holy Father, Almightie, euerlasting God.

¶ Heere shall follow the proper Preface, according to the time, if there bee any specially appointed, or els immediatly shall follow, Therefore with Angels, &c.

¶ Proper Prefaces.

¶ Vpon Christmas day, and seuen dayes after.

BEcause thou didest giue Jesus Christ thine only sonne to be borne as this day for vs, who by the operation of the holy Ghost was made very man, of the substance of the Virgin Marie his mother, and that without spot of sinne, to make vs cleane from all sinne. Therefore with Angels, &c.

¶ Vpon Easter day, and seuen dayes after.

BVt chiefly are we bound to praise thee for the glorious resurrection of thy sonne Jesus Christ our Lord: for hee is the very Paschal Lambe which was offered for vs, and hath taken away the sinne of the world, who by his death hath destroyed death, and by his rising to life againe hath restored to vs euerlasting life. Therefore with Angels, &c.

¶ Vpon Ascension day, and seuen dayes after.

THrough thy most dearely beloued Sonne Jesus Christ our Lord, who after his most glorious resurrection manifestly appeared to all his Apostles, and in their sight ascended vp into heauen, to prepare a place for vs, that where he is, thither might we also ascend, and reigne with him in glorie. Therefore with Angels, and Archangels, &c.

¶ Vpon Whitsunday, and sixe dayes after.

THrough Iesus Christ our Lord, according to whose most true promise the holy Ghost came downe this day from heauen, with a sudden great sound, as it had beene a mightie winde, in the likenesse of sierie tongues, lighting vpon the Apostles, to teach them, and to leade them to all trueth, giuing them both the gift of diuers languages, & also boldnes with feruent zeale, constantly to preach the Gospel vnto all nations, whereby we are brought out of darkenesse and errour, into the cleare light and true knowledge of thee, and of thy Sonne Iesus Christ. Therefore with Angels, &c.

¶ Vpon the feast of Trinitie onely.

IT is very meet, right, and our bounden duetie, that wee should at all times & in all places giue thankes to thee, O Lord, Almightie and euerlasting God, which art one God, one Lord, not one onely person, but three persons in one substance. For that which we beleeue of the glorie of the Father, the same wee beleeue of the Sonne, and of the holy Ghost, without any difference or inequalitie. Therefore &c.

¶ After which Preface shall follow immediatly.

THerefore with Angels and Archangels, and with all the companie of Heauen, we laud and magnifie thy glorious Name, euermore praysing thee, and saying, Holy, holy, holy, Lord God of hosts. Heauen and earth are full of thy glorie. Glorie bee to thee, O Lord most high.

¶ Then shall the Priest, kneeling downe at Gods board, say in the name of all them that shall receiue the Communion, this prayer following.

WE doe not presume to come to this thy Table, O mercifull Lord, trusting in our owne righteousnesse, but in thy manifolde and great mercies.

mercies. Wee be not worthy so much as to gather vp the crummes vnder thy Table. But thou art the same Lord, whose propertie is alwayes to haue mercie: grant vs therefore gracious Lord, so to eate the flesh of thy deare Sonne Iesus Christ, and to drinke his blood, that our sinfull bodies may be made cleane by his body, and our soules washed through his most precious blood, and that wee may euermore dwell in him, and he in vs. Amen.

¶ The the Priest standing vp, shall say as followeth.

ALmightie God our heauenly Father, which of thy tender mercie didest giue thine only Sonne Iesus Christ to suffer death vpon the Crosse for our redemption, who made there by his one oblation of himselfe once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sinnes of the whole world, and did institute, and in his holy Gospel commaund vs to continue a perpetuall memorie of that his precious death, vntill his comming againe: Heare vs, O mercifull Father, wee beseech thee, and grant that we receiuing these thy creatures of bread and wine, according to thy Sonne our Sauiour Iesus Christs holy institution, in remembrance of his death & passion, may be partakers of his most blessed body and blood: who in the same night that hee was betrayed, tooke bread, & when he had giuen thankes, he brake it, and gaue it to his disciples, saying, Take, eate, this is my body, which is giuen for you, doe this in remembrance of me. Likewise after Supper hee tooke the cup, and when hee had giuen thankes, hee gaue it to them, saying, Drinke ye all of this, for this is my blood of the New Testament, which is shed for you and for many for remission of sinnes: doe this as oft as ye shall drinke it, in remembrance of me.

¶ Then shal the Minister first receiue the Communion in both

both kindes himselfe, and next deliuer it to other Ministers (if any bee there present) that they may helpe the chiefe Minister, and after, to the people in their hands, kneeling. And when he deliuereth the bread, he shal say.

THe body of our Lord Iesus Christ, which was giuen for thee, preserue thy body & soule into euerlasting life: and take and eate this, in remembrance that Christ died for thee, and feede on him in thine heart by faith, with thankesgiuing.

¶ And the Minister that deliuereth the cup, shall say.

THe blood of our Lord Iesus Christ which was shed for thee, preserue thy body & soule into euerlasting life: and drinke this in remembrance that Christes blood was shed for thee, and be thankfull.

¶ Then shall the Priest say the Lords prayer, the people repeating after him euery petition. After shall bee saide as followeth.

O Lord our heauenly Father, wee thy humble seruants entirely desire thy fatherly goodnesse, mercifully to accept this our sacrifice of praise & thankesgiuing, most humbly beseeching thee to grant, that by the merits and death of thy Sonne Iesus Christ, and through faith in his blood, we and all thy whole Church may obtaine remission of our sinnes, and all other benefits of his passion. And here we offer and present vnto thee, O Lord, our selues, our soules and bodies, to bee a reasonable, holy, and liuely sacrifice vnto thee, humbly beseeching thee that all we which be partakers of this holy Communion, may be fulfilled with thy grace and heauenly benediction. And although wee bee vnworthy, through our manifolde sinnes, to offer vnto thee any sacrifice: yet we beseech thee to accept this our bounden duetie and seruice, not weighing our merits, but pardoning our offences, through Iesus Christ our Lord, by whom, and

with

with whom, in the vnitie of the holy Ghost, all honour and glorie bee vnto thee, O Father Almightie, world without end, Amen.

¶ Or thus.

ALmightie and euerlasting God, we most heartily thanke thee, for that thou doest vouchsafe to feed vs which haue duely receiued these holy mysteries, with the spiritual food of the most precious body and blood of thy Sonne our Sauiour Iesus Christ, and doest assure vs thereby of thy fauour and goodnes toward vs, and that wee be very members incorporate in thy mysticall body, which is the blessed companie of all faithfull people, and bee also heires through hope, of thy euerlasting kingdome, by the merits of the most precious death & passion of thy deare sonne: we now most humbly beseech thee, O heauenly Father, so to assist vs with thy grace, that wee may continue in that holy fellowship, and doe all such good workes as thou hast prepared for vs to walke in, through Iesus Christ our Lord, to whom with thee and the holy Ghost, bee all honour and glorie, world without end. Amen.

¶ Then shall be said or sung.

GLorie be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorifie thee, wee giue thankes to thee for thy great glorie, O Lord God, heauenly King, God the Father Almightie, O Lord, the onely begotten Sonne Iesu Christ, O Lord God, Lambe of God, Sonne of the Father, that takest away the sinnes of the world, haue mercie vpon vs. Thou that takest away the sinnes of the world, haue mercy vpon vs. Thou that takest away the sinnes of the world, receiue our praier. Thou that sittest at the right hand of God the Father, haue mercie vpon vs. For thou

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onely art holy, thou onely art the Lord, thou onely O Christ, with the holy Ghost, art most high in the glorie of God the Father. Amen.

¶ Then the Priest, or the Bishop, if he be present, shall let them depart with this blessing.

THe peace of God, which passeth all vnderstanding, keepe your hearts & mindes in the knowledge and loue of God, & of his Sonne Iesus Christ our Lord: and the blessing of God Almightie, the Father, the Sonne, and the holy Ghost, bee among you and remaine with you alwayes. Amen.

¶ Collects to be said after the Offertorie, when there is no Communion, euery such day one. And the same may be said also as often as occasion shall serue, after the Collects either of Morning and Euening prayer, Communion, or Letanie, by the discretion of the Minister.

STill vs mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy seruants toward the attainment of euerlasting saluation, that among all the changes and chances of this mortall life they may bee euer defended by thy most gracious and readie help, through Christ our Lord. Amen.

O Almightie Lord and euerliuing God, vouchsafe we beseech thee, to direct, sanctifie, and gouerne both our hearts and bodies in the wayes of thy Lawes, and in the workes of thy Commandements, that through thy most mightie protection, both here and euer, wee may bee preserued in body and soule, through our Lord & Sauiour Iesus Christ. Amen.

GRant wee beseech thee, Almightie God, that the words which wee haue heard this day with our outward eares, may through thy grace be so grafted inwardly in our hearts, that they may bring foorth in vs the fruite of good liuing, to the honour and

praise

praise of thy Name, through Iesus Christ our Lord, Amen.

PReuent vs, O Lord, in all our doings, with thy most gracious fauour, and further vs with thy continuall helpe, that in all our workes begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercie obtaine euerlasting life, through Iesus Christ our Lord, Amen.

ALmightie God, the fountaine of all wisedome, which knowest our necessities before we aske, and our ignorance in asking: we beseech thee to haue compassion vpon our infirmities, and those things which for our vnworthinesse we dare not, and for our blindenesse we cannot aske, vouchsafe to giue vs, for the worthinesse of thy Sonne Iesus Christ our Lord. Amen.

ALmighty God, which hast promised to heare the petitions of them that aske in thy sonnes Name, we beseech thee mercifully to incline thine eares to vs that haue made now our prayers and supplications vnto thee, and graunt that those things which we haue faithfully asked according to thy will, may effectually be obtained, to the releefe of our necessitie, and to the setting forth of thy glory, through Iesus Christ our Lord. Amen.

¶ Vpon the holy dayes (if there be no Cõmunion) shall bee said all that is appointed at the Communion, vntill the end of the Homily, concluding with the generall prayer (for the whole state of Christes Church militant here in earth) and one or mo of these Collects afore rehearsed, as occasion shall serue. And there shall bee no celebration of the Lords Supper, except there bee a good number to communicate with the Priest, according to his discretion. And if there be not aboue twentie persons in the Parish of discretion to receiue the Communion, yet there shall bee

no Communion, except foure or three at the leaſt communicate with the Prieſt.

And in Cathedrall and Collegiat Churches, where bee many Prieſts and Deacons, they ſhall all receiue the Communion with the Miniſter euery Sunday at the leaſt, except they haue a reaſonable cauſe to the contrary. And to take away the ſuperſtition, which any perſon hath or might haue in the bread and wine, it ſhall ſuffice that the bread be ſuch as is vſually to be eaten at the Table with other meats, but the beſt and pureſt wheat bread that conueniently may be gotten. And if any of the bread and wine remaine, the Curate ſhall haue it to his owne vſe. The bread and wine for the Communion ſhall be prouided by the Curate and the Churchwardens, at the charges of the Pariſh, and the Pariſh ſhall bee diſcharged of ſuch ſummes of money or other dueties, which hitherto they haue payde for the ſame by order of their houſes euery Sunday.

And note that euery Pariſhioner ſhall communicate at the leaſt three times in the yeere, of which Eaſter to be one, and ſhall alſo receiue the Sacraments and other Rites, according to the order in this Booke appointed. And yeerely at Eaſter, euery Pariſhioner ſhall reckon with his Parſon, Vicar, or Curate, or his or their Deputie or Deputies, and pay to them or him all Eccleſiaſticall dueties, accuſtomeably due, then and at that time to be payd.

The miniſtration of Baptiſme to be vſed in the Church.

IT appeareth by ancient Writers, that the Sacrament of Baptiſme in the olde time was not commonly miniſtred but at two times in the yeere: at Eaſter and Whitſuntide: At which times it was openly miniſtred in the preſence of all the Congregation. Which cuſtome now being growen

out

out of vſe, although it cannot for many conſiderations bee wel reſtored againe, it is thought good to follow the ſame, as neere as cõueniently may be. Wherefore the people are to be admoniſhed, that it is moſt conuenient that Baptiſme ſhould not bee miniſtred but vpon Sundaies and other holy dayes, when the moſt number of people may come together, aſwell for that the Cõgregation there preſent may teſtifie the receiuing of them that be newly baptized into the number of Chriſts Church, as alſo becauſe in the Baptiſme of infants, euery man preſent may bee put in remembrance of his owne profeſſion made to God in his baptiſme. For which cauſe alſo it is expedient that Baptiſme be miniſtred in the Engliſh tongue. Neuertheleſſe, if neceſſitie ſo require, children may at all times be baptized at home.

Publique Baptiſme.

¶ When there are children to bee baptized vpon the Sunday or Holy-day, the parents ſhall giue knowledge ouer night, or the morning afore the beginning of Morning prayer to the Curate. And then the Godfathers, Godmothers, and people, with the children, muſt be ready at the Font, either immediatly after the laſt Leſſon at Morning prayer, or els immediatly after the laſt Leſſon at Euening prayer, as the Curate by his diſcretion ſhall appoint. And then ſtanding there, the Prieſt ſhall aske whether the children be baptized or no. If they anſwere No: then ſhall the Prieſt ſay thus.



Earely beloued, foraſmuch as all men bee conceiued and borne in ſinne, and that our Sauiour Chriſt ſaith, None can enter into the kingdome of God, except hee be regenerate and borne anewe of water and of the holy Ghoſt: I beſeech you to call vpon God the Father through our Lord Ieſus Chriſt, that of his bounteous mercy

he

he will grant to these children that thing, which by nature they cannot haue, that they may bee baptized with water & the holy Ghost, & receiued into Christs holy Church, & be made liuely members of the same.

¶ Then shall the Priest say.

Let vs pray.

ALmighty and euerlasting God, which of thy great mercy diddest saue Noe and his family in the Arke from perishing by water, and also diddest safely lead the children of Israel thy people thorow the Red sea, figuring thereby thy holy Baptisme: and by the Baptisme of thy welbeloued Sonne Iesus Christ, diddest sanctifie the flood Iordan and all other waters to the mysticall washing away of sinne: we beseech thee for thine infinite mercies, that thou wilt mercifully looke vpon these children, sanctifie them, and wash them with the holy Ghost, that they being deliuered from thy wrath, may bee receiued into the Arke of Christes Church, and being stedfast in faith, ioyfull through hope, and rooted in charitie, may so passe the waues of this troublesome world, that finally they may come to the land of euerlasting life, there to reigne with thee world without ende, through Iesus Christ our Lord. Amen.

ALmighty and immortall God, the ayde of all that need, the helper of all that flee to thee for succour, the life of them that beleeue, and the resurrection of the dead: we call vpon thee for these infants, that they comming to thy holy Baptisme, may receiue remission of their sinnes by spirituall regeneration. Receiue them, O Lord, as thou hast promised by thy welbeloued Sonne, saying: Aske, and you shall haue, seeke, and you shall finde, knocke, and it shalbe opened vnto you. So giue now vnto vs that aske, let vs that seeke,

seeke, finde, open the gate vnto vs that knocke, that these infants may enioy the euerlasting benediction of thy heauenly washing, and may come to the eternall kingdome, which thou hast promised by Christ our Lord. Amen.

¶ Then shall the Priest say.

Heare the wordes of the Gospel written by Saint Marke in the tenth Chapter.

AT a certaine time they brought children to Christ that he should touch them: and his disciples rebuked those that brought them. But when Iesus saw it, hee was displeased, and said vnto them, Suffer little children to come vnto me, and forbid them not, for to such belongeth the kingdome of God. Verely I say vnto you, Whosoeuer doeth not receiue the kingdome of God as a little child, hee shall not enter therein. And when he had taken them vp in his armes, he put his hands vpon them, and blessed them.

¶ After the Gospel is read, the Minister shall make this briefe exhortation vpon the words of the Gospel.

FRiendes, you heare in this Gospel the wordes of our Sauiour Christ, that hee commanded the children to bee brought vnto him: how hee blamed those that would haue kept them from him: how he exhorteth all men to folow their innocencie. You perceiue how by his outward gesture and deede he declared his good will toward them: for he imbraced them in his armes, he laide his hands vpon them, & blessed them. Doubt not ye therefore, but earnestly beleeue, that he will likewise fauourably receiue these present infants, that he will imbrace them with the armes of his mercy, that he will giue vnto them the blessing of eternall life, and make them partakers of his euerla-

ting kingdome, wherefore wee being thus perswaded of the good will of our heauenly Father toward these infants, declared by his Sonne Iesus Christ, and nothing doubting but that he fauourably alloweth this charitable worke of ours, in bringing these children to his holy Baptisme: let vs faithfully and deuoutly giue thankes vnto him, and say,

ALmighty and euerlasting God, heauenly Father, wee giue thee humble thankes, that thou hast vouchsafed to call vs to the knowledge of thy grace and faith in thee: Encrease this knowledge, and confirme this faith in vs euermore: giue thy holy Spirit to these infants, that they may be borne againe, and be made heires of euerlasting saluation, through our Lord Iesus Christ, who liueth & reigneth with thee and the holy Spirit, now and for euer. Amen.

Then the Priest shall speake vnto the Godfathers and Godmothers on this wise.

WElbeloued friends, ye haue brought these children here to be baptized, yee haue prayed that our Lord Iesus Christ would vouchsafe to receiue them, to lay his hands vpon them, to blesse them, to release them of their sinnes, to giue them the kingdome of heauen, and euerlasting life. Ye haue heard also that our Lord Iesus Christ hath promised in his Gospel, to grant all these things that ye haue prayed for: which promise hee for his part will most surely keepe and performe. Wherefore after this promise made by Christ, these infants also must faithfully for their part promise by you, that be their sureties, that they will forsake the deuill and all his workes, and constantly beleeue Gods holy word, and obediently keepe his Commandements.

¶ Then shal the Priest demand of the Godfathers and Godmothers these questions following.

Doest

DOest thou forsake the deuil & all his workes, the vaine pompe & glory of the world, with all couetous desires of the same, the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

Answere.

I forsake them all.

Minister.

Doest thou beleeue in God the Father Almightie, maker of heauen and earth? And in Iesus Christ his onely begotten Sonne our Lord? And that he was conceiued by the holy Ghost, borne of the Virgine Mary, that hee suffered vnder Pontius Pilate, was crucified, dead, and buried, that hee went downe into hell, & also did rise againe the third day, that he ascended into heauen, and sitteth at the right hand of God the Father Almightie, and from thence shall come againe at the end of the world, to iudge the quicke and the dead? And doest thou beleeue in the holy Ghost, the holy Catholique Church, the Communion of Saints, the remission of sinnes, the resurrection of the flesh, and euerlasting life after death?

Answere.

All this I stedfastly beleeue.

Minister.

Wilt thou be baptized in this faith?

Answere.

That is my desire.

¶ Then shall the Priest say.

O Mercifull God, graunt that the olde Adam in these children may bee so buried, that the new man may be raised vp in them. Amen.

Grant that all carnal affections may die in them, and that all things belonging to the spirit, may liue and grow in them. Amen.

Grant that they may haue power and strength to

haue victory, and to triumph against the deuill, the world, and the flesh. Amen.

Grant that whosoeuer is here dedicated to thee by our Office and ministery, may also bee indued with heauenly vertues, & euerlastingly rewarded through thy mercy, O blessed Lord God, who doest liue and gouerne all things, world without end. Amen.

ALmighty euerliuing God, whose most dearely beloued Sonne Jesus Christ for the forgiuenesse of our sinnes, did shed out of his most precious side both water and blood, and gaue commaundement to his disciples, that they should goe teach all nations, and baptize them in the Name of the Father, the Sonne, and of the holy Ghost: Regard, wee beseech thee, the supplications of thy Congregation, and graunt that all thy seruants which shall bee baptized in this water, may receiue the fulnesse of thy grace, and euer remaine in the number of thy faithfull and elect children, through Jesus Christ our Lord. Amen.

¶ Then the Priest shall take the childe in his hands, and aske the name. And naming the childe, shall dip it in the water, so it be discreetly and warily done, saying.

N I Baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ And if the childe be weake, it shall suffice to powre water vpon it, saying the foresaid words.

N. I Baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ Then the Priest shal make a crosse vpon the childs forehead, saying.

WE receiue this childe into the Congregation of Christs flocke, and do signe him with the signe of the Crosse, in token that hereafter he shall not be ashamed to confesse the faith of Christ crucified, & manfully

fully to fight vnder his banner, against sinne, the world, and the deuil, and to continue Christs faithful souldier and seruant, vnto his liues end. Amen.

¶ Then shall the Priest say.

SEeing now dearely beloued brethren, that these children be regenerate and grafted into the body of Christs Congregation, let vs giue thankes vnto God for these benefits, and with one accord make our prayers vnto Almightie God, that they may leade the rest of their life according to this beginning.

¶ Then shalbe said.

Our Father which art in heauen, &c.

¶ Then shall the Priest say.

WEeld thee heartie thankes, most mercifull Father, that it hath pleased thee to regenerate this infant with thy holy Spirit, to receiue him for thine owne childe by adoption, and to incorporate him into thy holy Congregation. And humbly wee beseech thee to grant, that hee being dead vnto sinne, and liuing vnto righteousnes, and being buried with Christ in his death, may crucifie the olde man, and vterly abolish the whole body of sinne, that as hee is made partaker of the death of thy Sonne, so hee may be partaker of his resurrection, so that finally, with the residue of thy holy Congregation, he may be inheritour of thine euerlasting kingdome, through Christ our Lord. Amen.

¶ At the last end, the Priest calling the Godfathers & Godmothers together, shall say this exhortation following.

FOrasmuch as these children haue promised by you to forsake the deuill and all his workes, to beleeue in God, and to serue him: you must remember that it is your parts and dueties to see that these infants be taught,

so soone as they shalbe able to learne, what a solemne vow, promise and profession they haue made by you. And that they may know these things the better, yee shall call vpon them to heare Sermons, and chiefly you shall prouide that they may learne the Creed, the Lords prayer, and the ten Commandements in the English tongue, and all other things which a Christian man ought to know and beleeue to his soules health, and that these children may bee vertuously brought vp to leade a godly and a Christian life, remembring alwayes that Baptisme doeth represent vnto vs our profession, which is, to follow the example of our Sauiour Christ, and to be made like vnto him, that as he died, and rose againe for vs, so should we which are baptized, die from sin, and rise againe vnto righteousnesse, continually mortifying all our euill and corrupt affections, and dayly proceeding in all vertue and godlinesse of liuing.

¶ The Minister shal command that the children be brought to the Bishop, to be confirmed of him, so soone as they can say in their vulgar tongue, the Articles of the Faith, the Lords prayer, and the ten Commandements, and be further instructed in the Catechisme, set foorth for that purpose, according as it is there expressed.

¶ Of them that are to be baptized in priuate houses in time of necessitie, by the Minister of the Parish, or any other lawfull Minister, that can be procured.

¶ The Pastors and Curates shall often admonish the people, that they defer not the Baptisme of Infants any longer then the Sunday, or other Holy day next after the child be borne, vnlesse vpon a great and reasonable cause declared to the Curate, and by him approued. And also they shal warne them, that without great cause, & necessitie, they procure not their children to be baptized at home

home in their houses. And when great need shall compell them so to doe, then Baptisme shalbe administred on this fashion. First, let the lawfull Minister, and them that be present, call vpon God for his grace, and say the Lords Prayer, if time will suffer. And then the childe being named by some one that is present, the said lawful Minister shall dip it in water, or powre water vpon it, saying these words.

N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ And let them not doubt, but that the child so baptized, is lawfully and sufficiently baptized, and ought not to bee baptized againe. But yet neuertheless, if the child which is after this sort baptized, do afterward liue, it is expedient that it be brought into the Church, to the intent that if the Priest or Minister of the same parish did himselfe baptize that child, the Congregation may be certified of the true forme of Baptisme by him priuately before vsed: Or if the child were baptized by any other lawfull Minister, that then the Minister of the parish, where the child was borne or Christened, shal examine and try, whether the childe be lawfully baptized or no. In which case, if those that bring any childe to the Church, doe answere that the same child is already baptized, then shall the Minister examine them further, saying,

By whom was the childe baptized?
Who was present when the childe was baptized?
And because some things Essentiall to this Sacrament, may happen to be omitted, through feare or haste in such times of extremitie: Therefore I demaund further of you,
With what matter was the childe baptized?
With what words was the childe baptized?
Whether thinke you the child to be lawfully and perfectly baptized?

¶ And if the Minister shall finde by the answeres of such as bring the childe, that all things were done as they ought to be: then shall not hee Christen the childe againe, but shal receiue him as one of the flocke of the true Christian people saying thus.

I Certifie you, that in this case all is well done, and according vnto due order, concerning the baptizing of this childe, which being borne in originall sinne, and in the wrath of God, is now by the lauer of regeneration in Baptisme, receiued into the number of the children of God, and heires of euerlasting life. For our Lord Iesus Christ doeth not deny his grace and mercie vnto such infants, but most louingly doth call them vnto him, as the holy Gospel doeth witnesse to our comfort on this wise.

Mark. 10. 13. AT a certain time they brought children vnto Christ that he should touch them, and his disciples rebuked those that brought them. But when Iesus saw it, hee was displeased, and said vnto them, Suffer little children to come vnto me, & forbid them not, for to such belongeth the kingdom of God. Verily I say vnto you, Whosoeuer doeth not receiue the kingdome of God as a litle child, he shal not enter therein. And when hee had taken them vp in his armes, he put his hands vpon them, & blessed them.

¶ After the Gospel is read, the Minister shall make this exhortation vpon the words of the Gospel.

FRiends, you heare in this Gospel the words of our Sauiour Christ, that he commanded the children to be brought vnto him: how hee blamed those that would haue kept them from him: how hee exhorted all men to follow their innocencie. Ye perceiue how by his outward gesture and deede, hee declared his good will toward them: for hee imbraced them in his armes, hee layed his handes vpon them, and blessed them.

them. Doubt ye not therefore, but earnestly beleeue, that hee hath likewise fauourably receiued this present Infant, that hee hath embraced him with the armes of his mercy, that he hath giuen vnto him the blessing of eternall life, and made him partaker of his euerlasting kingdome. Wherefore, we being thus perswaded of the good will of our heauenly Father, declared by his Sonne Iesus Christ towards this infant, let vs faithfully and deuoutly giue thankes vnto him, and say the prayer which the Lord himselfe taught, and in declaration of our Faith, let vs recite the Articles conteined in our Creed.

¶ Here the Minister, with the Godfathers and Godmothers, shall say.

Our Father which art in heauen, &c.

¶ Then shall the Priest demaund the name of the childe, which being by the Godfathers and Godmothers pronounced, the Minister shall say.

Doest thou in the name of this childe forsake the deuil and all his workes, the vaine pompe and glory of the world, with all the couetous desires of the same, the carnall desires of the flesh, and not to follow and be led by them?

Answere.

I forsake them all.

Minister.

Doest thou in the name of this childe professe this faith, to beleeue in God the Father Almighty, maker of heauen and earth? And in Iesus Christ his onely begotten Sonne our Lord? And that hee was conceiued by the holy Ghost, borne of the Virgin Mary, that hee suffered vnder Pontius Pilate, was crucified, dead, and buried, that hee went downe into hell, and also did rise againe the thirde day, that hee ascended into heauen, and sitteth at the right hand

hand of God the Father Almightie, and from thence he shall come againe at the end of the world, to iudge the quicke and the dead? And doe you in his name beleeue in the holy Ghost, the holy Catholique Church, the Communion of Saints, the remission of sinnes, resurrection, and euerlasting life after death?

Answere.

All this I stedfastly beleeue.

¶ Let vs pray.

ALmighty and euerlasting God, heauenly Father, we giue thee humble thankes, for that thou hast vouchsafed to call vs to the knowledge of thy grace and faith in thee: Encrease this knowledge, and confirme this faith in vs euermore: giue thy holy Spirit to this Infant, that hee being borne againe, and being made heire of euerlasting saluation, through our Lord Iesus Christ, may continue thy seruant, and attaine thy promise, through the same our Lord Iesus Christ thy Sonne, who liueth & reigneth w thee in the vnity of ỹ same holy Spirit, euerlastingly. Amen.

¶ Then shall the Minister make this exhortation to the Godfathers and Godmothers.

FOrasmuch as this childe hath promised by you to forsake the deuil and all his workes, to beleeue in God, and to serue him: you must remember that it is your part and duty, to see that this infant be taught, so soone as he shall be able to learne, what a solemne vow, promise, & profession he hath made by you. And that he may know these things the better, ye shal call vpon him to heare Sermons, & chiefly ye shal prouide that he may learne the Creed, the Lords prayer, & the ten Commandements in the English tongue, and all other things which a Christian man ought to know and beleeue to his soules health, and that this childe may be vertuously brought vp to leade a godly and a

Christian

Christian life, remembring alway that Baptisme doeth represent vnto vs our profession, which is to follow the example of our Sauiour Christ, and bee made like vnto him, that as he died & rose againe for vs, so should wee which are baptized, die from sinne, and rise againe vnto righteousnes, continually mortifying all our euil and corrupt affections, and dayly proceeding in all vertue and godlinesse of liuing.

And so forth as in Publique Baptisme.

But if they which bring the Infants to the Church, do make such vncertaine answeres to the Priests questions, as that it cānot appeare that the child was baptized with water, In the Name of the Father, and of the Sonne, and of the holy Ghost, which are Essentiall parts of Baptisme: then let the Priest baptize it in forme aboue written, concerning Publique Baptisme, sauing that at the dipping of the child in the Font, he shall vse this forme of words.

If thou be not already baptized, N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ The Order of Confirmation, or laying on of hands vpon children baptized, and able to render an account of their Faith, according to the Catechisme following.

TO the end that Confirmation may be ministred to the more edifying of such as shall receiue it, according to S. Pauls doctrine, who teacheth that all things should be done in the Church to the edification of the same, it is thought good, that none hereafter shalbe confirmed, but such as can say in their mother tongue the Articles of the Faith, the Lords prayer, and the ten Commandements, and can also answere to such questions of this short Catechisme, as the Bishop (or such as he shall appoint) shall by his discretion appose them in. And this order is most conuenient to be obserued, for diuers considerations.

First, because that when children come to the yeeres of discretion,

diſcretion, and haue learned what their Godfathers & godmothers promiſed for them in Baptiſme, they may then themſelues with their owne mouth, & with their owne conſent, openly before the Church ratifie and confirme the ſame, and alſo promiſe that by the grace of God they will euermore endeuour themſelues faithfully to obſerue & keep ſuch things as they by their owne mouth and confeſſion haue aſſented vnto. Secondly, forasmuch as Confirmation is miniſtred to them that be baptized, that by impoſition of hands and prayer they may receiue ſtrength and defence againſt al temptations to ſinne, and the aſſaults of the world & the deuil, it is moſt meet to be miniſtred when children come to that age, that partly by the frailtie of their owne fleſh, partly by the aſſaults of the world and the deuil, they begin to be in danger to fall into ſundry kinds of ſinne.

Thirdly, for that it is agreeable with the vſage of the Church in times paſt: whereby it was ordeined that Confirmation ſhould be miniſtred to them that were of perfect age, that they being inſtructed in Chriſtes Religion, ſhould openly profeſſe their owne Faith, and promiſe to be obedient vnto the wil of God. And that no man ſhal thinke that any detriment ſhall come to children by deferring of their Confirmation, he ſhal know for trueth, that it is certaine by Gods word, that children, being baptized, haue all things neceſſary for their ſaluation, and be vndoubtedly ſaued.

¶ A Catechiſme, that is to ſay, An inſtruction to be learned of euery childe, before he be brought to be confirmed by the Biſhop.

Queſtion.

WHat is your name?

Anſwere.

N. or M.

Queſtion.

Who gaue you this Name.

Anſwere.

Answere.

My Godfathers & Godmothers in my Baptisme, wherein I was made a member of Christ, the childe of God, and an inheritour of the kingdom of heauen.

Question.

What did your Godfathers and Godmothers then for you?

Answere.

They did promise and vowe three things in my name. First, that I should forsake the deuill, and all his workes, the pomps, and vanities of the wicked world, and all the sinfull lusts of the flesh. Secondly, that I should beleeue all the Articles of the Christian faith. And thirdly, that I should keepe Gods holy will and Commandements, and walke in the same all the dayes of my life.

Question.

Doest thou not thinke that thou art bound to beleeue and doe as they haue promised for thee?

Answere.

Yes verily: and by Gods helpe so I will. And I heartily thanke our heauenly Father, that hee hath called me to this state of Saluation, through Jesus Christ our Sauiour. And I pray God to giue mee his grace, that I may continue in the same vnto my liues end.

Question.

Rehearse the Articles of thy Beliefe.

Answere.

I Beleeue in God the Father Almighty, maker of heauen and earth. And in Jesus Christ his onely Sonne our Lord, which was conceiued by the holy Ghost, borne of the Virgine Mary, suffered vnder Pontius Pilate, was crucified, dead, and buried, hee descended into hell, the third day he rose againe from the

the dead, hee ascended into heauen, and sitteth at the right hand of God the Father Almighty: from thence he shall come to iudge the quicke and the dead. I beleeue in the holy Ghost, the holy Catholike Church, the Cõmunion of Saints, the forgiuenesse of sinnes, the resurrection of the body, and the life euerlasting. Amen.

Question.

What doest thou chiefly learne in these Articles of thy beliefe?

Answere.

First I learne to beleeue in God the Father, who hath made me and all the world.

Secondly, in God the Sonne, who hath redeemed me, and all mankinde.

Thirdly, in God the holy Ghost, who sanctifieth me, and all the elect people of God.

Question.

You said that your Godfathers and Godmothers did promise for you that you should keepe Gods commandements. Tell me how many there be.

Answere.

Tenne.

Question.

Which be they?

Answere.

THE same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the house of bondage.

i. Thou shalt haue none other Gods but me.

ii. Thou shalt not make to thy selfe any grauen image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth: thou shalt not bow downe to them,

nor

nor worship them. For I the Lord thy God am a iealous God, and visite the sinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate me, and shew mercie vnto thousands in them that loue mee, and keepe my Commaundements.

iii. Thou shalt not take the name of the Lord thy God in vaine: For the Lord will not hold him guiltlesse that taketh his name in vaine.

iiii. Remember that thou keepe holy the Sabboth day. Sixe dayes shalt thou labour and doe all that thou hast to doe, but the seuenth day is the Sabboth of the Lord thy God. In it thou shalt doe no maner of worke, thou, and thy sonne, and thy daughter, thy man seruant, and thy mayd seruant, thy cattell, and the stranger that is within thy gates: For in sixe dayes the Lord made heauen and earth, the sea, and all that in them is, and rested the seuenth day: wherefore the Lord blessed the seuenth day, and hallowed it.

v. Honour thy father and thy mother, that thy dayes may bee long in the land which the Lord thy God giueth thee.

vi. Thou shalt doe no murder.

vii. Thou shalt not commit adultery.

viii. Thou shalt not steale.

ix. Thou shalt not beare false witnesse against thy neighbour.

x. Thou shalt not couet thy neighbours house, Thou shalt not couet thy neighbours wife, nor his seruant, nor his mayde, nor his oxe, nor his asse, nor any thing that is his.

Question.

What doest thou chiefly learne by these commandements?

Answere.

Answere.

I learne two things: My duety towards God, and my duety towards my neighbour.

Question.

What is thy duety towards God?

Answere.

My duety towards God is to beleeue in him, to feare him, and to loue him with all my heart, with all my minde, with all my soule, and with all my strength. To worship him, to giue him thankes, to put my whole trust in him, to call vpon him, to honour his holy Name and his word, and to serue him truely all the dayes of my life.

Question.

What is thy duety towards thy neighbour?

Answere.

My duety towards my neighbour is to loue him as my selfe, and to doe to all men as I would they should doe vnto mee. To loue, honour, and succour my father and mother. To honour and obey the King and his Ministers. To submit my selfe to all my gouernours, teachers, spirituall Pastours and maisters. To order my selfe lowly and reuerently to all my betters. To hurt no body by worde or deede. To bee true and iust in all my dealing. To beare no malice nor hatred in my heart. To keepe my handes from picking and stealing, and my tongue from euill speaking, lying, and slandering. To keepe my body in temperance, soberneſſe, and chastitie. Not to couet nor desire other mens goods, but to learne and labour truely to get mine owne liuing, and to doe my duety in that state of life vnto the which it shal please God to call me.

Question.

My good childe, know this, that thou art not able

to

to doe these things of thy selfe, nor to walke in the commandements of God, and to serue him, without his special grace, which thou must learne at all times to call for by diligent prayer. Let me heare therefore, if thou canst say the Lords prayer.

Answere.

OUr Father which art in heauen, hallowed be thy Name. Thy kingdome come. Thy will bee done in earth, as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And leade vs not into temptation: but deliuer vs from euill. Amen.

Question.

What desirest thou of God in this prayer?

Answere.

I desire my Lord God our heauenly Father, who is the giuer of all goodnes to send his grace vnto me, and to all people, that wee may worship him, serue him, and obey him as we ought to doe. And I pray vnto God, that he will send vs all things that bee needeful both for our soules and bodies, and that he will be mercifull vnto vs, and forgiue vs our sinnes, and that it will please him to saue and defend vs in all dangers ghostly and bodily, and that he will keepe vs from all sinne and wickednesse, and from our ghostly enemie, and from euerlasting death. And this I trust hee will doe of his mercy and goodnesse, through our Lord Iesus Christ. And therefore I say, Amen. So be it.

Question.

HOw many Sacraments hath Christ ordained in his Church?

Answere.

Two onely as generally necessarie to saluation:

that is to say, Baptisme, and the Supper of the Lord.

Question.

What meanest thou by this word Sacrament?

Answere.

I meane an outward and visible signe, of an inward and spirituall grace, giuen vnto vs, ordained by Christ himselfe, as a meanes whereby we receiue the same, and a pledge to assure vs thereof.

Question.

How many parts be there in a Sacrament?

Answere.

Two: the outward visible Signe, and the inward Spirituall Grace.

Question.

What is the outward visible Signe, or forme in Baptisme?

Answere.

Water: wherein the person baptized is dipped, or sprinkled with it: In the Name of the Father, and of the Sonne, and of the holy Ghost.

Question.

What is the inward and spirituall Grace?

Answere.

A death vnto sinne, and a New-birth vnto righteousnesse: For being by nature borne in sinne, and the children of wrath, we are hereby made the children of Grace.

Question.

What is required of persons to be baptized?

Answere.

Repentance, whereby they forsake sinne: and Faith, whereby they stedfastly beleeue the promises of God, made to them in that Sacrament.

Question.

Question.

Why then are Infants baptized, when by reason of their tender age, they cannot performe them?

Answere.

Yes, they doe performe them by their Sureties, who promise and bowe them both in their names, which when they come to age, themselues are bound to performe.

Question.

Why was the Sacrament of the Lordes Supper ordained?

Answere.

For the continuall remembrance of the Sacrifice of the death of Christ, and the benefites which we receiue thereby.

Question.

What is the outward part, or signe of the Lordes Supper?

Answere.

Bread and Wine, which the Lord hath commanded to be receiued.

Question.

What is the inward part, or thing signified?

Answere.

The Body and Blood of Christ, which are verely and indeed taken and receiued of the faithfull in the Lords Supper.

Question.

What are the benefits whereof we are partakers thereby?

Answere.

The strengthning and refreshing of our soules by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Queſtion.

What is required of them which come to the Lords Supper?

Anſwere.

To examine themſelues whether they repent them truely of their former ſinnes, ſtedfaſtly purpoſing to lead a New life: haue a liuely faith in Gods mercie through Chriſt, with a thankefull remembrance of his death, and be in charitie with all men.

¶ So ſoone as the children can ſay in their mother tongue the Articles of the faith, the Lords prayer, the ten Commandements, and alſo can anſwere to ſuch queſtions of this ſhort Catechiſme, as the Biſhop, or ſuch as hee ſhall appoint ſhal by his diſcretion appoſe them in: then ſhall they be brought to the Biſhop, by one that ſhall be his Godfather or Godmother, that euery child may haue a witneſſe of his Confirmation. And the Biſhop ſhall confirme them on this wiſe.

Confirmation, or laying on of hands.

Our helpe is in the Name of the Lord.

Anſwere.

Which hath made heauen and earth.

Miniſter.

Bleſſed be the Name of the Lord.

Anſwere.

Henceforth world without end.

Miniſter.

Lord heare our prayers.

Anſwere.

Answere.

And let our cry come vnto thee.

¶ Let vs pray.

ALmightie and euerliuing God, who hast vouchsafed to regenerate these thy seruants by water and the holy Ghost, & hast giuen vnto them forgiuenesse of all their sinnes: strengthen them, we beseech thee, O Lord, with the holy Ghost the comforter, and dayly increase in them thy manifolde gifts of grace, the spirit of wisedome and vnderstanding, the spirit of counsell and ghostly strength, the spirit of knowledge and true godlinesse, and fulfill them, O Lord, with the spirit of thy holy feare. Amen.

¶ Then the Bishop shall lay his hand vpon euery childe seuerally, saying.

Defend, O Lord, this childe with thy heauenly grace, that he may continue thine for euer, and dayly increase in thy holy Spirit more and more, vntill he come vnto thy euerlasting kingdome. Amen.

¶ Then shall the Bishop say.

¶ Let vs pray.

ALmighty and euerliuing God, which makest vs both to will, and to doe those things that be good and acceptable vnto thy Maiesty, we make our humble supplications vnto thee for these children, vpon whom, after the example of the holy Apostles, wee haue layd our hands, to certifie them by this signe of thy fauour and gracious goodnesse toward them: let thy Fatherly hand, we beseech thee, euer be ouer them: let thy holy Spirit euer bee with them, and so leade them in the knowledge and obedience of thy word,

that in the end they may obtaine the euerlasting life, through our Lord Iesus Christ, who with thee and the holy Ghost, liueth and reigneth one God, world without end. Amen.

¶ Then the Bishop shall blesse the children, saying thus.

THe blessing of God Almighty, the Father, the Sonne, and the holy Ghost be vpon you, and remaine with you for euer. Amen.

¶ The Curate of euery Parish, or some other at his appointment, shall diligently vpon Sundayes and Holy dayes, halfe an houre before Euensong, openly in the Church, instruct and examine so many children of his parish sent vnto him, as the time will serue, and as hee shall thinke conuenient, in some part of this Catechisme.

¶ And al Fathers, Mothers, Masters, and Dames, shall cause their children, seruants and prentises, (which haue not learned their Catechisme) to come to the Church at the time appointed, and obediently to heare, and be ordered by the Curate, vntill such time as they haue learned all that is here appointed for them to learne. And whensoeuer the Bishop shall giue knowledge for children to be brought before him to any conuenient place for their Confirmation, then shall the Curate of euery parish, either bring or send in writing the names of all those children of his parish, which can say the Articles of the faith, the Lords prayer, and the ten Commandements, and also how many of them can answere to the other questions contained in this Catechisme.

¶ And there shall none be admitted to the holy Communion, vntill such time as he can say the Catechisme, and be confirmed.

¶ The

¶ The forme of solemnization of Matrimonie.

¶ First, the Banes must be asked three seuerall Sundayes or Holy dayes in the time of Seruice, the people being present after the accustomed maner.

¶ And if the persons that should be married, dwell in diuers parishes, the Banes must be asked in both parishes: and the Curate of the one parish shall not solemnize Matrimonie betwixt them, without a Certificate of the Banes being thrice asked, from the Curate of the other parish.

¶ At the day appointed for solemnization of Matrimonie, the persons to be married, shal come into the body of the Church, with their friends and neighbours. And there the Priest shall say thus.

DEarely beloued friends, we are gathered together here in the sight of God, and in the face of his Congregation, to ioyne together this man and this woman in holy Matrimonie, which is an honourable estate, instituted of God in Paradise, in the time of mans innocencie, signifying vnto vs the mysticall vnion that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his presence, and first miracle that hee wrought in Cana of Galile, and is commended of Saint Paul to be honourable among all men, and therefore is not to be enterprised nor taken in hand vnaduisedly, lightly or wantonly, to satisfie mens carnall lustes and appetites, like brute beasts that haue no vnderstanding, but reuerently, discreetly,

ly, aduisedly, soberly, and in the feare of God, duely considering the causes for which Matrimony was ordained. One was the procreation of children, to be brought vp in the feare and nurture of the Lord, and praise of God. Secondly, it was ordained for a remedie against sinne, and to auoyde fornication, that such persons as haue not the gift of continencie, might marry, and keepe themselues vndefiled members of Christs body. Thirdly, for the mutuall societie, helpe, and comfort that the one ought to haue of the other both in prosperitie and aduersitie, into the which holy estate these two persons present come now to be ioyned. Therefore if any man can shew any iust cause, why they may not lawfully bee ioyned together, let him now speake, or els hereafter for euer hold his peace.

¶ And also speaking to the persons that shall bee married, he shall say.

I Require and charge you, as you wil answer at the dreadfull day of Iudgement, when the secrets of all hearts shalbe disclosed, that if either of you doe know any impediment, why ye may not be lawfully ioyned together in Matrimonie, that ye confesse it. For bee ye well assured, that so many as bee coupled together otherwise then Gods word doeth allow, are not ioyned together by God, neither is their Matrimonie lawfull.

¶ At which day of marriage, if any man do alledge and declare any impediment, why they may not bee coupled together in Matrimonie by Gods Law, or the Lawes of this Realme, and will bee bound, and sufficient sureties with him, to the parties, or els put a caution to the full

value

value of ſuch charges as the perſons to be maried doe ſuſtaine, to proue his allegation: then the ſolemnization muſt be deferred vnto ſuch time, as the trueth bee tried. If no impediment be alleadged, then ſhall the Curate ſay vnto the man.

WIlt thou haue this woman to thy wedded wife, to liue together after Gods ordinance, in the holy eſtate of Matrimonie? Wilt thou loue her, comfort her, honour and keepe her in ſickneſſe and in health? and forſaking all other, keepe thee onely vnto her, ſo long as you both ſhall liue?

¶ The man ſhall anſwere.

I will.

¶ Then ſhall the Prieſt ſay vnto the woman.

WIlt thou haue this man to thy wedded husband, to liue together after Gods ordinance, in the holy eſtate of Matrimonie? Wilt thou obey him, and ſerue him, loue, honour, and keepe him in ſickneſſe and in health, and forſaking all other, keepe thee onely vnto him, ſo long as you both ſhall liue?

¶ The woman ſhall anſwere.

I will.

¶ Then ſhall the Miniſter ſay.

Who giueth this woman to be married vnto this man?

¶ And the Miniſter receiuing the woman at her fathers or friends hands, ſhall cauſe the man to take the woman by the right hand, and ſo either to giue their troth to other, the man firſt ſaying,

I (N) take thee (N) to my wedded wife, to haue and to holde from this day forward, for better, for worſe, for richer, for poorer, in ſickeneſſe and in health, to

loue and to cherish, till death vs depart, according to Gods holy ordinance: and thereto I plight thee my troth.

¶ Then shall they loose their hands, and the woman taking againe the man by the right hand, shall say,

I (N.) take thee (N.) to my wedded husband, to haue and to holde from this day forward, for better, for worse, for richer, for poorer, in sickenesse and in health, to loue, cherish, and to obey, till death vs depart, according to Gods holy ordinance: and thereto I giue thee my troth.

¶ Then shall they againe loose their handes, and the man shall giue vnto the woman a Ring, laying the same vpon the Booke, with the accustomed duety to the Priest and Clerke. And the Priest taking the Ring, shall deliuer it vnto the man, to put it vpon the fourth finger of the womans left hand. And the man taught by the Priest, shall say,

With this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow. In the name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ Then the man leauing the Ring vpon the fourth finger of the womans left hand, the Minister shall say.

¶ Let vs pray.

O Eternall God, creatour and preseruer of all mankind, giuer of all spirituall grace, the authour of euerlasting life, send thy blessing vpon these thy seruants, this man and this woman, whom wee blesse in thy Name, that as Isahac and Rebecca liued faithfully together, so these persons may surely performe and

and keepe the bow and couenant betwixt them made, (wherof this Ring giuen and receiued is a token and pledge) and may euer remaine in perfect loue and peace together, and liue according to thy Lawes, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest ioyne their right handes together, and say,

Those whome God hath ioyned together, let no man put asunder.

¶ Then shall the Minister speake vnto the people.

Forasmuch as N. and N. haue consented together in holy wedlocke, and haue witnessed the same before God and this companie, and thereto haue giuen and pledged their troth either to other, and haue declared the same by giuing & receiuing of a Ring, and by ioyning of hands, I pronounce that they be man and wife together. In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ And the Minister shall adde this blessing.

GOD the Father, God the Sonne, God the holy Ghost, blesse, preserue, and keepe you, the Lorde mercifully with his fauour loke vpon you, and so fill you with all spirituall benediction and grace, that you may so liue together in this life, that in the world to come you may haue life euerlasting. Amen.

¶ Then the Minister or Clerkes going to the Lords Table, shall say or sing this Psalme following.

BLessed are all they that feare the Lorde: and walke in his wayes. Beati omnes. Psal. 128.

For thou shalt eat the labours of thy hands: O well is thee, and happie shalt thou be.

Thy

Thy wife shall bee as the fruitfull vine: vpon the walles of thine house.

Thy children like the olive branches: round about thy table.

Loe, thus shall the man be blessed: that feareth the Lorde.

The Lorde from out of Sion shall so blesse thee: that thou shalt see Hierusalem in prosperitie all thy life long.

Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

¶ Or this Psalme.

Deus misereatur. Psal. 67.

GOd be mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs.

That thy way may be knowen vpon the earth: thy sauing health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon the earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her encrease: and God, euen our owne God shall giue vs his blessing.

God shall blesse vs: and all the endes of the world shall feare him.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end, Amen.

¶ The

¶ The Psalme ended, and the man and the woman kneeling afore the Lords Table, the Priest standing at the Table, and turning his face toward them, shall say.

Lord haue mercie vpon vs.

Answere.

Christ haue mercie vpon vs.

Minister.

Lord haue mercie vpon vs.

Our Father which art in heauen, halowed bee thy Name, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euil. Amen.

Minister.

O Lord saue thy seruant, and thy handmayd.

Answere.

which put their trust in thee.

Minister.

O Lord send them helpe from thy holy place.

Answere.

And euermore defend them.

Minister.

Be vnto them a tower of strength.

Answere.

From the face of their enemie.

Minister.

O Lord heare our prayer.

Answere.

And let our cry come vnto thee.

Minister.

O God of Abraham, God of Isaac, God of Iacob, blesse these thy seruants, and sow the seed of eternall life in their mindes, that whatsoeuer in thy

holy

holy word they may profitably learne, they may in deede fulfill the same. Looke (O Lord) mercifully vpon them from heauen, and blesse them. And as thou diddest send thy blessing vpon Abraham and Sara to their great comfort: so vouchsafe to send thy blessing vpon these thy seruants, that they obeying thy will, and alway being in safetie vnder thy protection, may abide in thy loue vnto their liues end, through Iesus Christ our Lord. Amen.

¶ This prayer next following shall be omitted, where the woman is past childbirth.

O Mercifull Lord and heauenly father, by whose gracious gift mankinde is encreased: we beseech thee assist with thy blessing these two persons, that they may both be fruitfull in procreation of children, and also liue together so long in godly loue and honestie, that they may see their children's children vnto the third and fourth generation, vnto thy praise and honour, through Iesus Christ our Lord, Amen.

O God, which by thy mighty power hast made all things of nought, which also after other things set in order, diddest appoint that out of man created after thine owne image & similitude, woman should take her beginning, and knitting them together, diddest teach that it should neuer be lawfull to put asunder those, whom thou by Matrimonie hadst made one: O God, which hast consecrated the state of Matrimonie to such an excellent mysterie, that in it is signified and represented the spiritual marriage and vnitie betwixt Christ and his Church: Looke mercifully vpon this thy seruant, that both he may loue his wife according to thy word, as Christ did loue his spouse the Church, who gaue himselfe for

for it, louing and cherishing it euen as his owne flesh, and also that this woman may bee louing and amiable to her husband as Rachel, wise as Rebecca, faithfull and obedient as Sara, and in all quietnesse, sobrietie, and peace, be a follower of holy and godly matrons. O Lord bleſſe them both, and graunt them to inherite thy euerlasting kingdome, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest say.

ALmighty God, which at the beginning didst create our first parents Adam and Eue, and didst sanctifie and ioyne them together in mariage: powre vpon you the riches of his grace, sanctifie and bleſſe you, that yee may please him both in body and soule, and liue together in holy loue vnto your liues ende. Amen.

¶ Then shall begin the Communion. And after the Gospell shall bee said a Sermon, wherein (ordinarily, so oft as there is any marriage) the office of a man and wife shall be declared, according to holy Scripture. Or if there be no Sermon, the Minister shall reade this that followeth.

ALl ye which be married, or which intend to take the holy estate of Matrimony vpon you, heare what holy Scripture doeth say as touching the duety of husbands toward their wiues, and wiues towards their husbands.

S. Paul in his Epistle to the Ephesians the fifth Chapter, doeth giue this commandement to all married men. Yee husbands, loue your wiues, euen as Christ loued the Church, and hath giuen himselfe for it, to sanctifie it, purging it in the fountaine of water, through the word, that hee might make it vnto himselfe

himselfe a glorious Congregation, not hauing spot or wrinkle, or any such thing, but that it should be holy and blamelesse. So men are bound to loue their owne wiues, as their owne bodies. Hee that loueth his owne wife, loueth himselfe: For neuer did any man hate his owne flesh: but nourisheth and cherisheth it, euen as the Lord doeth the Congregation: for wee are members of his body, of his flesh, and of his bones. For this cause shall a man leaue father and mother, and shall bee ioyned vnto his wife, and they two shall be one flesh. This mysterie is great: but I speake of Christ, and of the Congregation. Neuerthelesse, let euery one of you so loue his owne wife, euen as himselfe.

Colos. 3. Like wise the same Saint Paul writing to the Colossians, speaketh thus to all men that bee married. Yee men loue your wiues, and bee not bitter vnto them.

1. Pet. 3. Heare also what S. Peter the Apostle of Christ, which was himselfe a married man, sayeth vnto all men that are married. Ye husbands, dwel with your wiues according to knowledge, giuing honour vnto the wife as vnto the weaker vessell, and as heires together of the grace of life, so that your prayers be not hindered.

Hitherto yee haue heard the duety of the husband toward the wife. Now likewise ye wiues heare and learne your dueties towards your husbands, euen as it is plainely set foorth in holy Scripture.

Ephes. 5. S. Paul in the forenamed Epistle to the Ephesians teacheth you thus: Yee women submit your selues vnto your owne husbands, as vnto the Lord. For the husband is the wiues head, euen as Christ is the head of the Church, and hee is also the Sauiour of the whole body.

There-

Therefore as the Church or Congregation is subiect vnto Christ: So likewise let the wiues also be in subiection to their owne husbands in all things. And againe he sayth, Let the wife reuerence her husband. And in his Epistle to the Colossians S. Paul giueth you this short lesson, Ye wiues, submit your selues vnto your owne husbands, as it is conuenient in the Lord. Colos 3.

Saint Peter also doeth instruct you very godly, thus saying, Let wiues be subiect to their owne husbands, so that if any obey not the word, they may be wonne without the word, by the conuersation of the wiues, while they beholde your chaste conuersation coupled with feare. Whose apparell let it not be outward with braided haire, and trimming about with gold, either in putting on of gorgeous apparell: but let the hid man which is in the heart, bee without all corruption, so that the spirit bee milde and quiet, which is a precious thing in the sight of God. For after this manner in the olde time did the holy women which trusted in God, apparell themselues, beeing subiect to their owne husbands: As Sara obeyed Abraham, calling him Lord, whose daughters yee are made doing well, and not being dismayed with any feare. 1. Pet. 3.

¶ The new married persons the same day of their marriage, must receiue the holy Communion.

tation of the ſicke.

¶ The Prieſt entring into the ſicke perſons houſe, ſhall ſay.

Peace be in this houſe, and to all that dwell in it.

¶ When he commeth into the ſicke mans preſence, he ſhall ſay, kneeling downe.

REmember not Lorde our iniquities, nor the iniquities of our forefathers. Spare vs good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious blood, and bee not angry with vs forever.

Lord haue mercie vpon vs.

Chriſt haue mercie vpon vs.

Lord haue mercie vpon vs.

OUr father which art in heauen, &c.

And leade vs not into temptation.

Anſwere.

But deliuer vs from euill, Amen.

Miniſter.

O Lord ſaue thy ſeruant.

Anſwere.

Which putteth his truſt in thee.

Miniſter.

Send him helpe from thy holy place.

Anſwere.

And euermore mightily defend him.

Miniſter.

Let the enemie haue none aduantage of him.

Anſwere.

Nor the wicked approch to hurt him.

Miniſter.

Be vnto him, O Lord, a ſtrong tower.

Anſwere.

From the face of his enemie.

Miniſter.

Minister.

O Lord heare our prayers.

Answere.

And let our crie come vnto thee.

Minister.

O Lord looke downe from heauen, behold, visite and relieue this thy seruant. Looke vpon him with the eyes of thy mercie, giue him comfort and sure confidence in thee, defend him from the danger of the enemie, and keepe him in perpetuall peace and saletie, through Iesus Christ our Lord, Amen.

HEare vs Almightie and most mercifull God and Sauiour, extend thy accustomed goodnesse to this thy seruant, which is grieued with sicknesse: visit him, O Lord, as thou diddest visit Peters wiues mother, and the Captaines seruant. So visit and restore to this sicke person his former health (if it be thy will) or else giue him grace so to take thy visitation, that after this painefull life ended, he may dwell with thee in life euerlasting, Amen.

¶ Then shall the Minister exhort the sicke person after this forme, or other like.

DEarely beloued, know this, that Almightie God is the Lord of life and death, and ouer all things to them pertaining, as youth, strength, health, age, weakenesse and sickenesse. Wherefore, whatsoeuer your sicknesse is, know you certainely, that it is Gods visitation. And for what cause soeuer this sickenesse is sent vnto you, whether it bee to trie your patience for the example of other, and that your faith may bee found in the day of the Lord laudable, glorious, and honourable, to the increase of glorie and endlesse felicitie, or else it be sent vnto you to correct and amend in you whatsoeuer doth offend the eyes of your heauenly Father: know you certainely, that if you truely repent

pent you of your sinnes, and beare your sicknesse patiently, trusting in Gods mercie, for his deare Sonne Jesus Christs sake, and render vnto him humble thankes for his fatherly visitation, submitting your selfe wholly vnto his will, it shal turne to your profit, and helpe you forward in the right way that leadeth vnto euerlasting life.

¶ If the person visited bee very sicke, then the Curate may end his exhortation in this place.

TAke therefore in good worth the chastisement of the Lord. For whom the Lord loueth, hee chastiseth: yea, as S. Paul saith, he scourgeth euery sonne which he receiueth. If ye endure chastisement, hee offereth himselfe vnto you, as vnto his owne children. What sonne is he that the father chastiseth not? If ye be not vnder correction (whereof all true children are partakers) then are yee bastards, and not children. Therefore seeing that when our carnall fathers doe correct vs, wee reuerently obey them: shall wee not now much rather bee obedient to our spirituall father, and so liue? And they for a few dayes do chastise vs after their owne pleasure: but he doeth chastise vs for our profit, to the intent hee may make vs partakers of his holinesse. These words good brother, are Gods words, and written in holy Scripture for our comfort and instruction, that we should patiently and with thankesgiuing beare our heauenly Fathers correction, whensoeuer by any maner of aduersitie it shall please his gracious goodnesse to visite vs. And there should bee no greater comfort to Christian persons, then to be made like vnto Christ, by suffring patiently aduersities, troubles, and sicknesses. For hee himselfe went not vp to ioy, but first he suffred paine, he entred not into his glorie, before hee was crucified: so truely our way to eternall ioy is to suffer here with Christ,

Christ, and our dooze to enter into eternall life is, gladly to die with Christ, that wee may rise againe from death, and dwell with him in euerlasting life. Now therefore, taking your sicknesse, which is thus profitable for you, patiently, I exhort you in the name of God, to remember the profession which you made vnto God in your Baptisme. And forasmuch, as after this life, there is account to bee giuen vnto the righteous Judge, of whom all must bee iudged without respect of persons: I require you to examine your selfe and your state, both toward God and man, so that accusing and condemning your selfe for your owne faults, you may finde mercie at our heauenly fathers hand for Christs sake, and not bee accused and condemned in that fearefull iudgement: therefore I shall shortly rehearse the articles of our faith, that you may know whether you doe beleeue as a Christian man should, or no.

¶ Here the Minister shall rehearse the Articles of the faith, saying thus,

DOest thou beleeue in God the Father Almighty, &c. As it is in Baptisme.

Then shall the Minister examine whether he be in charitie with all the world, exhorting him to forgiue from the bottome of his heart all persons that haue offended him, and if hee haue offended other, to aske them forgiuenesse: and where he hath done wrong or iniury to any man, that he make amends to the vttermost of his power. And if hee haue not afore disposed of his goods, let him then make his will, and also declare his debts, what he oweth, and what is owing vnto him, for discharging of his conscience, and quietnesse of his executors. But men must bee oft admonished that they set an order for their temporall goods and lands, when they be in health.

These wordes before rehearsed, may be sayd, before the

Minister begin his prayer, as he shall see cause. The Minister may not forget nor omit to moue the sicke person, and that most earnestly, to liberalitie toward the poore. Here shal the sicke person make a special confession, if he feele his conscience troubled with any waighty matter. After which confession, the Priest shall absolue him after this sort.

Our Lord Iesus Christ, who hath left power to his Church to absolue all sinners which truely repent & beleeue in him, of his great mercie forgiue thee thine offences: and by his authoritie committed vnto mee, I absolue thee from all thy sinnes, in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ And then the Priest shall say the Collect following.

¶ Let vs pray.

O Most mercifull God, which according to the multitude of thy mercies doest so put away the sinnes of those which truely repent, that thou remembrest them no more, open thine eye of mercie vpon this thy seruant, who most earnestly desireth pardon and forgiuenesse. Renew in him, most louing Father, whatsoeuer hath been decayed by the fraud and malice of the deuill, or by his owne carnall will and frailenesse, preserue and continue this sicke member in the vnitie of the Church, consider his contrition, accept his teares, asswage his paine, as shall be seene to thee most expedient for him. And forasmuch as hee putteth his full trust onely in thy mercie, impute not vnto him his former sinnes, but take him vnto thy fauour, through the merits of thy most dearely beloued Sonne Iesus Christ. Amen.

¶ Then shall the Minister say this Psalme.

In te Domine speraui. Psa. 71

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: but rid mee, and deliuer mee in thy righteousnesse, incline

cline thine eare vnto me, and saue me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe mee, for thou art my house of defence, and my castle.

Deliuer me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

Through thee haue I bene holden vp euer since I was borne: thou art he that tooke me out of my mothers wombe, my praise shall alway be of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

O let my mouth bee filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast mee not away in the time of age: forsake mee not when my strength faileth me.

For mine enemies speake against mee, & they that lay wait for my soule, take their counsaile together, saying: God hath forsaken him, persecute him and take him, for there is none to deliuer him.

Go not farre from me, O God: my God, haste thee to helpe me.

Let them be confounded & perish, that are against my soule: let them be couered with shame and dishonour, that seeke to doe me euill.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speake of thy righteousnesse and saluation: for I know no end thereof.

I will goe forth in the strength of the Lord God: and will make mention of thy righteousnesse only.

Thou, O God, hast taught me frō my youth vp vntil now: therefore will I tel of thy wonderous works.

Forsake me not, O God, in mine olde age, when I am gray headed: vntill I haue shewed thy strength vnto this generation, and thy power vnto them that are yet for to come.

Thy righteousnesse, O God, is very high, & great things are they that thou hast done: O God, who is like vnto thee?

O what great troubles and aduersities hast thou shewed me? and yet diddest thou turne & refresh mee: yea, & broughtest me frō the deep of the earth againe.

Thou hast brought me to great honour: and comforted me on euery side.

Therefore will I praise thee & thy faithfulnesse, O God, playing vpō an instrument of musick: vnto thee will I sing vpō the harpe, O thou Holy one of Israel.

My lips will be faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousnes all the day long: for they are confounded, and brought vnto shame, that seeke to doe me euill.

Glory be to the Father, &c. As it was in the, &c.

¶ Adding this.

O Sauiour of the world, saue vs, which by thy crosse and precious blood hast redeemed vs, helpe vs, we beseech thee, O Lord.

¶ Then shall the Minister say,

THe Almighty Lord, which is a most strong tower to all them that put their trust in him, to whom all things in heauen, in earth, and vnder the earth do bow and obey: be vnto thee a most sure defence, and make thee safe on euery side, that there is none other name vnder heauen giuen to man, in whom and through whom thou mayest receiue health and saluation, but only the Name of our Lord Iesus Christ. Amen.

the ſicke.

FOraſmuch as all mortall men be ſubiect to many ſudden perils, diſeaſes, and ſickneſſes, and euer vncertaine what time they ſhall depart out of this life: therfore to the intent they may bee alwayes in a readineſſe to die whenſoeuer it ſhall pleaſe Almightie God to cal them, the Curates ſhal diligently frō time to time, but ſpecially in the plague time exhort their Pariſhioners, to the oft receiuing (in the Church) of the holy Communion of the body and blood of our Sauiour Chriſt: which if they doe, they ſhall haue no cauſe in their ſudden viſitation to be vnquiet for lacke of the ſame. But if the ſicke perſon be not able to come to the Church, and yet is deſirous to receiue the Communion in his houſe, then he muſt giue knowledge ouer night, or els earely in the morning, to the Curate, ſignifying alſo how many be appointed to communicate with him: and hauing a conuenient place in the ſicke mans houſe, where the Curate may reuerently miniſter, and a good number to receiue the Communion with the ſicke perſon, with all things neceſſary for the ſame, he ſhall there miniſter the holy Communion.

The Collect.

ALmightie euerliuing God, maker of mankinde, which doeſt correct thoſe whom thou doeſt loue, and chaſtiſeſt euery one whom thou doeſt receiue: we beſeech thee to haue mercy vpon this thy ſeruant, viſited with thine hand, and ſo grant that hee may take his ſickeneſſe patiently, and recouer his bodily health if it bee thy gracious will, and whenſoeuer his ſoule ſhall depart from the body, it may be without ſpot preſented vnto thee, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

MY ſonne, deſpiſe not the correction of the Lord, neither faint when thou art rebuked of him. For whom the Lord loueth, him hee Hebr. 12.

correcteth: Yea, and he ſcourgeth euery ſonne whom he receiueth.

The Goſpel.

Iohn 5. VErely, verely I ſay vnto you, he that heareth my word, & beleeueth on him that ſent mee, hath euerlaſting life, and ſhall not come vnto damnation, but paſſeth from death vnto life.

¶ At the time of the diſtribution of the holy Sacrament, the Prieſt ſhall firſt receiue the Communion himſelfe, and after miniſter vnto them that be appointed to communicate with the ſicke. But if any man, either by reaſon of extremitie of ſickeneſſe, or for want of warning in due time to the Curate, or for lacke of company to receiue with him, or by any other iuſt impediment doe not receiue the Sacrament of Chriſts body and blood: then the Curate ſhall inſtruct him, that if hee doe truely repent him of his ſinnes, and ſtedfaſtly beleeue that Ieſus Chriſt hath ſuffered death vpon the Croſſe for him, and ſhed his blood for his redemption, earneſtly remembring the benefits he hath thereby, and giuing him heartie thankes therefore, hee doeth eat and drinke the body and blood of our Sauiour Chriſt profitably to his ſoules health, although he doe not receiue the Sacrament with his mouth.

¶ When the ſicke perſon is viſited, and receiueth the holy Communion all at one time, then the Prieſt for more expedition, ſhall cut off the forme of the viſitation at the Pſalme, *In thee, O Lord, haue I put my truſt*, and goe ſtraight to the Communion.

¶ In the time of plague, ſweate, or ſuch other like contagious times of ſickneſſes, or diſeaſes, when none of the Pariſh or neighbours can be gotten to communicate with the ſicke in their houſes, for feare of the infection, vpon ſpeciall requeſt of the diſeaſed, the Miniſter may alonely communicate with him.

¶ The

¶ The order for the buriall of the dead.

¶ The Prieſt meeting the corps at the Church ſtile, ſhall ſay, or els the Prieſt and Clearkes ſhall ſing, and ſo goe either vnto the Church, or towards the graue.

I Am the reſurrection & the life, ſaith the Lord. He that beleeueth in mee, yea, though he were dead, yet ſhall hee liue. And whoſoeuer liueth and beleeueth in me, ſhall not die for euer. Iob. 11.

I know that my Redeemer liueth, and that I ſhall riſe out of the earth in the laſt day, and ſhall bee couered againe with my ſkinne, and ſhall ſee God in my fleſh: yea, and I my ſelfe ſhal behold him, not with other, but with theſe ſame eyes. Iob 19.

WEe brought nothing into this world, neither may we cary any thing out of this world. The Lord giueth, and the Lord taketh away. Euen as it pleaſeth the Lord, ſo commeth things to paſſe: Bleſſed be the Name of the Lord. 1. Tim. 6. Iob 1.

¶ When they come to the graue, while the corps is made ready to be layd into the earth, the Prieſt ſhall ſay, or the Prieſt and Clearkes ſhall ſing.

MAn that is borne of a woman, hath but a ſhort time to liue, and is full of miſerie. He commeth vp, and is cut downe like a flowre, he fleeth as it were a ſhadow, and neuer continueth in one ſtay. In the middeſt of life we be in death: of whom may we ſeeke for ſuccour but of thee, O Lord, which for our ſinnes iuſtly art diſpleaſed? Yet, O Lord God moſt holy, O Lord moſt mighty, O holy and moſt mercifull Sauiour, deliuer vs not into the bitter paines of eternall death. Thou knoweſt Lord the ſecrets of our hearts, ſhut not vp thy mercifull eyes to our prayers: but ſpare vs Lord moſt holy, O God moſt mightie, O Iob 14.

holy and mercifull Sauiour, thou most woorthy Iudge eternall, suffer vs not at our last houre for any paines of death to fall from thee.

¶ Then while the earth shall be cast vpon the body by some standing by, the Priest shall say.

FOrasmuch as it hath pleased Almighty God of his great mercie, to take vnto himselfe the soule of our deare brother here departed, wee therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certaine hope of resurrection to eternall life, through our Lord Iesus Christ, who shall change our vile body, that it may bee like to his glorious body, according to the mightie working, whereby he is able to subdue all things to himselfe.

¶ Then shall be sayd or sung.

Reuel. 14. 13. I Heard a voice from heauen, saying vnto me, Write, From henceforth blessed are the dead which die in the Lord. Euen so saith the Spirit, that they rest from their labours.

¶ Then shal folow this Lesson taken out of the 15 Chapter to the Corinthians, the first Epistle.

CHrist is risen from the dead, & become the first fruits of them that sleepe. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all die, euen so by Christ shal all be made aliue, but euery man in his owne order. The first is Christ, then they that are Christes at his comming: then commeth the ende, when hee hath deliuered vp the kingdome to God the Father, when he hath put downe all rule, and all authoritie and power. For hee must reigne till he haue put all his enemies vnder his feete. The last enemie that shall be destroyed, is death. For hee hath put all things vnder his feete. But when hee sayeth, All things are put vnder him: it is manifest, that hee is excepted that

that hath put all things vnder him. When all things are subdued vnto him, then shal the Sonne also himselfe bee subiect vnto him that put all things vnder him, that God may bee all in all. Els what doe they which are baptized ouer the dead, if the dead rise not at all? why are they then baptized ouer them? yea, and why stand we alway then in ieopardy? By our reioycing which I haue in Christ Iesu our Lord, I die dayly. That I haue fought with beasts at Ephesus after the maner of men, what aduantageth it me, if the dead rise not againe? Let vs eate and drinke, for to morow we shall die. Be ye not deceiued, euil words corrupt good manners. Awake truely out of sleepe, and sinne not. For some haue not the knowledge of God, I speake this to your shame. But some man will say, How arise the dead? with what body shall they come? Thou foole, that which thou sowest, is not quickened except it die. And what sowest thou? Thou sowest not that bodie that shall bee, but bare corne, as of wheate, or some other: but God giueth it a body at his owne pleasure, to euery seede his owne body. All flesh is not one maner of flesh: but there is one maner of flesh of men, another maner of flesh of beasts, another of fishes, another of birds. There are also celestiall bodies, and there are bodies terrestriall. But the glory of the celestiall is one, and the glory of the terrestriall is another. There is one maner glory of the Sunne, and another glory of the Moone, and another glory of the Starres. For one Starre differeth from another in glory. So is the resurrection of the dead. It is sowen in corruption, it riseth againe in incorruption. It is sowen in dishonour, it riseth againe in honour. It is sowen in weaknesse, it riseth againe in power. It is sowen a naturall body, it riseth againe a Spirituall body. There is a naturall

body,

body, and there is a spirituall body: as it is also writ-
ten, The first man Adam was made a liuing soule,
and the last Adam was made a quickening spirit.
Howbeit, that is not first which is spirituall, but
that which is naturall, and then that which is spiri-
tuall. The first man is of the earth, earthy. The se-
cond man is the Lord from heauen, heauenly. As is
the earthy, such are they that be earthy. And as is the
heauenly, such are they that are heauenly. And as
wee haue borne the image of the earthy, so shall wee
beare the image of the heauenly. This say I bre-
thren, that flesh and blood can not inherit the king-
dome of God, neither doeth corruption inherit incor-
ruption. Beholde, I shew you a mystery. We shall
not all sleepe: but we shall all be changed, and that in
a moment, in the twinckling of an eye, by the last
trumpe. For the trumpe shal blow, and the dead shall
rise incorruptible, and we shal changed: For this cor-
ruptible must put on incorruption, and this mortall
must put on immortalitie. When this corruptible
hath put on incorruption, and this mortall hath put
on immortalitie, then shall be brought to passe the
saying that is written: Death is swallowed vp into
victorie: Death, where is thy sting? Hell, where is
thy victory? The sting of Death is sinne, and the
strength of sinne is the Law. But thankes bee vnto
God which hath giuen vs victory through our Lord
Iesus Christ. Therefore my deare brethren, bee yee
stedfast and vnmoueable, alwayes rich in the worke
of the Lord, forasmuch as ye know, how that your la-
bour is not in vaine in the Lord.

¶ The Lesson ended, the Priest shall say.

Lord haue mercie vpon vs.
Christ haue mercie vpon vs.
Lord haue mercie vpon vs.

¶ Our

¶ Our Father, which art in heauen, &c.
And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Priest.

ALmightie God, with whom doe liue the spirits of them that depart hence in the Lord, and in whom the soules of them that bee elected, after they be deliuered from the burden of the flesh, be in ioy and felicitie: we giue thee heartie thanks, for that it hath pleased thee to deliuer this (N.) our brother out of the miseries of this sinfull world, beseeching thee, that it may please thee of thy gracious goodnesse, shortly to accomplish the number of thine elect, and to hasten thy kingdome, that wee with this our brother, and all other departed in the true faith of thy holy Name, may haue our perfect consummation and blisse, both in body and soule, in thy eternall and euerlasting glory. Amen.

The Collect.

O Mercifull God, the Father of our Lord Iesus Christ, who is the resurrection and the life, in whom whosoeuer beleeueth, shall liue, though hee die, and whosoeuer liueth and beleeueth in him, shall not die eternally, who also taught vs by his holy Apostle Paul, not to bee sory as men without hope, for them that sleepe in him: Wee meekely beseech thee, O Father, to raise vs from the death of sinne vnto the life of righteousnesse, that when wee shall depart this life, wee may rest in him, as our hope is this our brother doeth, and that at the generall resurrection in the last day, wee may bee found acceptable in thy sight, and receiue that blessing which thy welbeloued Sonne shal then pronounce to all that loue and feare thee, saying, Come ye blessed children of my Father,

receiue

receiue the kingdome prepared for you from the beginning of the world. Grant this, wee beseech thee, O mercifull Father, through Iesus Christ our mediatour and redeemer. Amen.

The thankesgiuing of women after Childbirth, commonly called, The Churching of women.

¶ The woman shall come into the Church, and there shall kneele downe in some conuenient place, nigh vnto the place where the Table standeth, and the Priest standing by her, shall say these words, or such like, as the case shall require.



Forasmuch as it hath pleased Almightie God of his goodnesse to giue you safe deliuerance, and hath preserued you in the great danger of childbirth: ye shall therefore giue hearty thanks vnto God, & pray.

¶ Then shall the Priest say this Psalme.

Psal. 121.



I Haue lifted vp mine eyes vnto the hilles: from whence commeth my helpe.

My helpe cõmeth euen from the Lord: which hath made heauen and earth.

He will not suffer thy foote to be moued: and he that keepeth thee will not sleepe.

Behold, he that keepeth Israel: shall neither slumber nor sleepe.

The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

So that the Sunne shall not burne thee by day: nor the Moone by night.

The Lord shall preserue thee from all euill: yea, it is euen he that shall keepe thy soule.

The

The Lord shall preserue thy going out, & thy comming in: from this time forth for euermore.

Glory be to the Father, &c. As it was in the &c.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Our Father which art in heauen, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euil. Amen.

Priest.

O Lord saue this woman thy seruant.

Answere.

Which putteth her trust in thee.

Priest.

Be thou to her a strong tower.

Answere.

From the face of her enemie.

Priest.

Lord heare our prayer.

Answere.

And let our cry come vnto thee.

Priest.

¶ Let vs pray.

O Almighty God, which hast deliuered this woman thy seruant from the great paine and perill of childbirth: grant, we beseech thee, most mercifull Father, that thee through thy helpe may both faithfully liue and walke in her vocation, according to thy will in this life present, and also may bee partaker of euerlasting glory in the life to come, through Iesus Christ our Lord. Amen.

¶ The woman that commeth to giue her thankes, must offer accustomed offerings: and if there be a Communion, it is conuenient that she receiue the holy Communion.

¶ A

A Commination against sinners, with certaine prayers to be vsed diuers times in the yeere.

¶ After Morning prayer, the people being called together by the ringing of a Bell, and assembled in the Church, the English Letanie shall bee said, after the accustomed maner: which ended, the Priest shall goe into the Pulpit, and say thus.

BRethren, in the Primitiue Church there was a godly discipline, that at the beginning of Lent such persons as were notorious sinners, were put to open penance, & punished in this world, that their soules might bee saued in the day of the Lord: and that other admonished by their example, might be the more afraid to offend.

In the stead whereof, vntil the said discipline may be restored againe, (which thing is much to bee wished) it is thought good, that at this time in your presence should bee read the generall sentences of Gods cursing against impenitent sinners, gathered out of the xxviii. Chapter of Deuteronomie, and other places of Scripture: and that ye should answere to euery sentence, Amen: to the intent that you, being admonished of the great indignation of God against sinners, may the rather be called to earnest and true repentance, and may walke more warily in these dangerous dayes, fleeing from such vices, for the which ye affirme with your owne mouthes, the curse of God to be due.

Cursed is the man that maketh any carued or molten image, an abomination to the Lord, the worke of the hands of the craftsman, and putteth it in a secret place to worship it.

¶ And

¶ And the people shall answere, and say.

Amen.

Minister.

Cursed is he that curseth his father and mother.

Answere.

Amen.

Minister.

Cursed is he that remoueth away the marke of his neighbours land.

Answere.

Amen.

Minister.

Cursed is hee that maketh the blinde to goe out of his way.

Answere.

Amen.

Minister.

Cursed is hee that letteth in iudgement the right of the stranger, of them that be fatherlesse, and of widowes.

Answere.

Amen.

Minister.

Cursed is he that smiteth his neighbour secretly.

Answere.

Amen.

Minister.

Cursed is he that lieth with his neighbours wife.

Answere.

Amen.

Minister.

Cursed is he that taketh reward to slay the soule of innocent blood.

Answere.

Amen.

Minister.

Minister.

Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

Answere.

Amen.

Minister.

Cursed are the impenitent, the fornicatours, & adulterers, and the couetous persons, the worshippers of images, slanderers, drunkards, and extortioners.

Answere.

Amen.

Minister.

NOw, seeing that all they be accursed (as the Prophet Dauid beareth witnesse) which *doe erre and goe astray from the commandements of God, let vs (remembring the dreadfull iudgement hanging ouer our heads, and being alwayes at hand) returne vnto our Lord God with all contrition & meeknesse of heart, bewailing and lamenting our sinfull life, knowledging and confessing our offences, and seeking to bring forth worthy fruits of penance.

Psal. 119.

Matth. 3. *For now is the axe put vnto the root of the trees, so that euery tree, which bringeth not forth good fruit, is hewen downe, and cast into the fire.

Heb. 11. *It is a fearefull thing to fall into the hands of the liuing God: he shal powre downe raine vpon the sinners, *snares, fire and brimstone, storme and tempest, this shalbe their portion to drinke. For loe, *the Lord is come out of his place, to visit the wickednesse of such as dwell vpon the earth. But *who may abide the day of his comming? and who shalbe able to endure when hee appeareth? *His fan is in his hand, and he will purge his floore, and gather his wheate into the barne, but he will burne the chaffe with vnquenchable

Psal. 1 1.

Esa. 26.

Mala. 3.

Matth. 3.

quenchable fire. * The day of the Lord commeth as a thiefe in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come vpon them, as sorrow commeth vpon a woman trauailing with childe, & they shall not escape. Then shall * appeare the wrath of God in the day of vengeance, which obstinate sinners, through the stubburnes of their heart, haue heaped vnto themselues, which despised the goodnesse, patience, and long sufferance of God, when hee called them continually to repentance. * Then shal they call vpon mee, saith the Lord, but I will not heare, they shall seeke mee earely, but they shall not finde mee, and that because they hated knowledge, and receiued not the feare of the Lord, but abhorred my counsell, and despised my correction. Then shall it bee too late to knocke, when the doore shall bee shut, and too late to cry for mercie, when it is the time of Iustice. O terrible voyce of most iust iudgement, which shall be pronounced vpon them, when it shall be said vnto them, * Goe ye cursed into the fire euerlasting, which is prepared for the deuil and his angels.

1. Thes. 5.

Rom. 2.

Prou. 1.

Matt. 25.

* Therefore brethren, take wee heed betime, while the day of saluation lasteth, for the night commeth when none can worke: but * let vs while we haue the light, beleeue in the light, and walke as the children of the light, that we be not * cast into vtter darknesse, where is weeping and gnashing of teeth. Let vs not abuse the goodnesse of God, which calleth vs mercifully to amendment, and of his endlesse pitie promiseth vs forgiuenesse of that which is past, if with a whole minde and true heart wee returne vnto him. * For though our sinnes be as red as scarlet, they shall be as white as snow: and though they be like purple, yet shall they be as white as wooll.

2. Cor. 6.

Iohn 9.

Matth. 25.

Esai 1.

Ezec. 28. *Turne you cleane, saith the Lord, from all your wickednesse, and your sinne shall not be your destruction.

Cast away from you all your vngodlinesse that ye haue done, make you new hearts, and a new spirit. Wherefore will yee die, O yee house of Israel, seeing that I haue no pleasure in the death of him that dieth, saith the Lord God: turne you then, and ye shall liue.

1. Iohn 2. *Although we haue sinned, yet haue wee an aduocate with the Father, Iesus Christ the righteous, and he it is that obteineth grace for our sinnes.

Esay 53. *For hee was wounded for our offences, and smitten for our wickednes. Let vs therefore returne vnto him, who is the mercifull receiuer of all true penitent sinners, assuring our selues that he is ready to receiue vs, and most willing to pardon vs, if we come to him with faithfull repentance, if wee will submit our selues vnto him, and from henceforth walke in

Matth. 11 his wayes, *if wee will take his easie yoke and light burden vpon vs, to follow him in lowlines, patience, and charitie, and be ordered by the gouernance of his holy Spirit, seeking alwayes his glory, and seruing him duely in our vocation, with thankesgiuing. This if we doe, Christ will deliuer vs from the curse of the Law, and from the extreme malediction which shall light vpon them that shall be set on the left hand, and

Matth. 25. hee will set vs on his right *hand, and giue vs the blessed benediction of his Father, commanding vs to take possession of his glorious kingdome, vnto the which hee vouchsafe to bring vs all, for his infinite mercy, Amen.

¶ Then shall they kneele vpon their knees, & the Priest and Clerkes kneeling (where they are accustomed to say the Letanie) shall say this Psalme, *Miserere mei Deus.*

Haue

HAue mercy vpon mee, O God, after thy great goodnesse: according to the multitude of thy mercies doe away mine offences. Miserere mei Deus. Psal. 51.

Wash mee throughly from my wickednesse: and cleanse me from my sinne.

For I knowledge my faults: and my sinne is euer before me.

Against thee onely haue I sinned, and done this euil in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Behold, I was shapen in wickednes: and in sinne hath my mother conceiued me.

But loe, thou requirest trueth in the inward parts: and shalt make me to vnderstand wisedome secretly.

Thou shalt purge me with Hyssope, and I shall be cleane: thou shalt wash me, and I shalbe whiter then snow.

Thou shalt make mee heare of ioy and gladnesse: that the bones which thou hast broken may reioyce.

Turne thy face from my sinnes: and put out al my misdeedes.

Make me a cleane heart, O God: and renue a right spirit within me.

Cast me not away from thy presence: and take not thy holy Spirit from me.

O giue mee the comfort of thy helpe againe: and stablish me with thy free spirit.

Then shall I teach thy wayes vnto the wicked: and sinners shall be conuerted vnto thee.

Deliuer mee from bloodguiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

Thou shalt open my lips, O Lord: my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offering.

The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

O bee fauourable and gracious vnto Sion: build thou the walles of Hierusalem.

Then shalt thou bee pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shall they offer yong bullockes vpon thine Altar.

Glory be to the Father, &c. As it was, &c.

Lord haue mercie vpon vs.
Christ haue mercie vpon vs.
Lord haue mercie vpon vs.

Our Father which art in heauen, &c.
And lead vs not into temptation.

Answere.

But deliuer vs from euill.

Minister.

O Lord saue thy seruants.

Answere.

Which put their trust in thee.

Minister.

Send vnto them helpe from aboue.

Answere.

And euermore mightily defend them.

Minister.

Helpe vs, O God, our Sauiour.

Answere.

And for the glory of thy Names sake deliuer vs, bee mercifull vnto vs sinners for thy Names sake.

Minister.

O Lord heare our prayers.

Answere.

And let our cry come vnto thee.

¶ Let vs pray.

O Lord wee beseech thee mercifully heare our prayers, and spare al those which confesse their sinnes to thee, that they, whose consciences by sinne are accused, by thy mercifull pardon may be absolued, thorow Christ our Lord. Amen.

O Most mightie God and mercifull Father, which hast compassion of all men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but that hee should rather turne from sinne, and be saued: mercifully forgiue vs our trespasses, receiue and comfort vs, which be grieued and wearied with the burden of our sinne. Thy propertie is to haue mercie, to thee onely it appertaineth to forgiue sinnes. Spare vs therefore, good Lord, spare thy people whome thou hast redeemed: enter not into iudgement with thy seruants, which be vile earth and miserable sinners: but so turne thine yre from vs, which meekely knowledge our vilenesse, and truely repent vs of our faults: so make haste to helpe vs in this world, that we may euer liue with thee in the world to come, through Jesus Christ our Lord. Amen.

¶ Then shall the people say this that followeth, after the Minister.

Turne thou vs, O good Lord, & so shall we be turned: be fauourable, O Lord, be fauourable to thy people, which turne to thee in weeping, fasting, and praying: for thou art a mercifull God, full of compassion, long suffering, and of great pitie. Thou sparest when we deserue punishment, and in thy wrath thinkest vpon mercy. Spare thy people, good Lord, spare them, and let not thine heritage be brought to confusion. Heare vs, O Lord, for thy mercie is great, and after the multitude of thy mercies looke vpon vs.

FINIS.

¶ A prayer necessarie for all persons.

O Most mercifull God, I a wretched sinner reknowledge my self bound to keep thy holy commandements, but yet vnable to performe them, and to bee accepted for iust, without the righteousnesse of Iesu Christ thy onely Sonne, who hath perfectly fulfilled the Lawe, to iustifie all them that beleeue and trust in him. Therfore grant me grace, I beseech thee, to be occupied in doing of good workes, which thou commandest in holy Scripture, all the dayes of my life to thy glory, and yet to trust onely in thy mercie, & in Christs merits, to be purged from my sinnes, and not in my good workes, be they neuer so many. Giue me grace to loue thy holy worde feruently, to search the Scriptures diligently, to read them humbly, to vnderstand them truely, to liue after them effectually. Order my life so, O Lord, that it be alway acceptable vnto thee. Giue me grace, not to reioyce in any thing that displeaseth thee, but euermore to delight in those things that please thee, bee they neuer so contrary to my desires. Teach mee so to pray, that my petitions may bee graciously heard of thee. Keepe mee vpright among diuersities of opinions and iudgements in the world, that I neuer swarue from thy trueth taught in holy Scripture. In prosperitie, O Lorde, saue mee, that I ware not proud. In aduersitie helpe mee, that I neither despaire, nor blaspheme thy holy Name, but taking it patiently, to giue thee thankes, and trust to bee deliuered after thy pleasure. When I happen to fall into sin through frailtie, I beseech thee to worke true repentance in my heart, that I may be sory without desperation, trust in thy mercy without presumption, that I may

amend my life, and become truely religious without hypocrisie, lowly in heart without fayning, faithfull and truly without deceit, merry without lightnesse, sad without distrust, sober without sloudifulnesse, content with mine owne without couetousnesse, to tell my neighbour his faults charitably without dissimulation, to instruct my houshold in thy Lawes truely, to obey our King and all gouernours vnder him vnfaynedly, to receiue all lawes and common ordinances (which disagree not from thy holy worde) obediently, to pay euery man that which I owe vnto him truly, to backbite no man, nor slander my neighbour secretly, and to abhorre all vice, louing all goodnesse earnestly. O Lord, graunt me thus to doe, for the glory of thy holy Name. Amen.

¶ A prayer necessary to be said at all times.

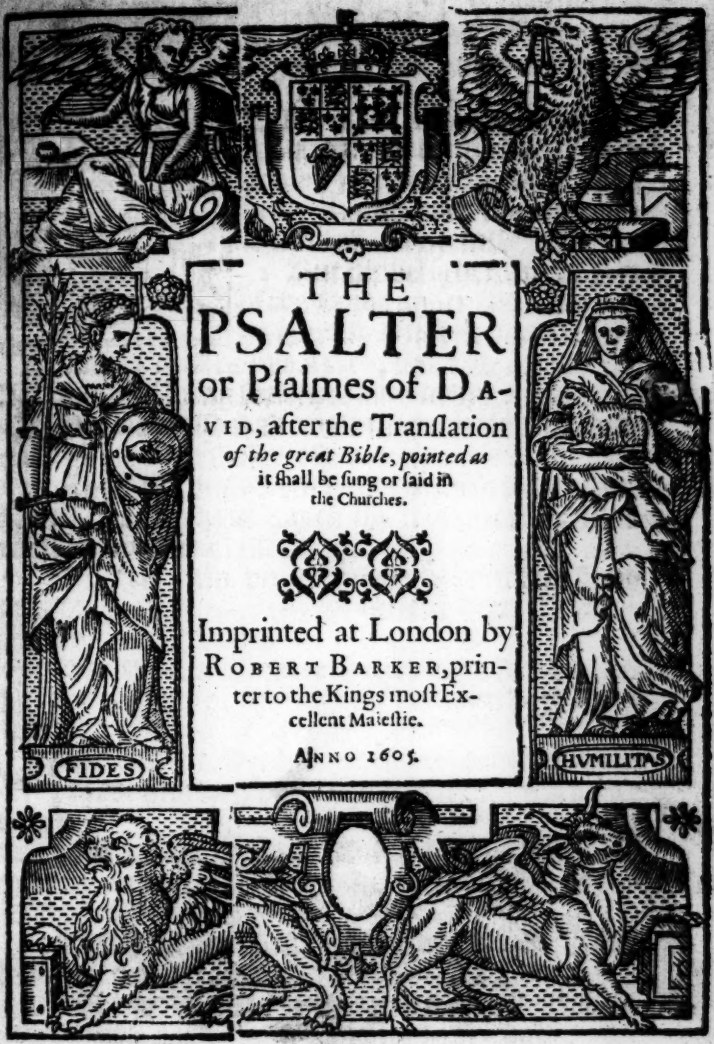
O Bountifull Jesu, O sweete Sauiour, O Christ the Sonne of God, haue pitie vpon mee, mercifully heare mee, and despise not my prayer. Thou hast created me of nothing, thou hast redeemed mee from the bondage of sinne, death, and hell, neither with gold, nor siluer, but with thy most precious body once offered vpon the crosse, and thine owne blood shed once for all for my ransome. Therefore cast me not away, whome thou by thy great wisedome hast made: despise mee not, whome thou hast redeemed with such a precious treasure: nor let my wickednesse destroy that which thy goodnesse hath builded. Now whiles I liue, O Jesu, haue mercie on me, for if I die out of thy fauour, it will be too late afterward to call for thy mercie: whiles I haue time to repent, looke vpon mee with thy mercifull eyes, as thou diddest vouchsafe to looke vpon Peter thine Apostle, that I may bewaile my sinfull life, and obteine thy fauour, and die therein. I reknowledge, that if thou shouldest

deale with me according to very iustice. I haue deserued euerlasting death. Therefore I appeale to thy high throne of mercie, trusting to obtaine Gods fauour, not for my merits, but for thy merits, O Iesu, who hast giuen thy selfe an acceptable sacrifice to the Father, to appeale his wrath, and to bring al sinners truely repenting and amending their sinfull life, into his fauour againe. Accept mee, O Lord, among the number of them that shall be saued, forgiue mee my sinnes, giue me grace to leade a godly and innocent life, graunt me thy heauenly wisedome, inspire my heart with faith, hope and charitie, giue me grace to be humble in prosperitie, patient in aduersitie, obedient to my rulers, faithfull vnto them that trust mee, dealing truely with all men, to liue chastly in wedlocke, to abhorre adultery, fornication, and all vncleannesse, to doe good after my power vnto all men, to hurt no man, that thy Name may bee glorified in mee during this present life, and that I afterward may obtaine euerlasting life,

through thy mercie and the merits of thy passion. Amen.

FINIS.

The



THE PSALTER or Pſalmes of DAVID, after the Tranſlation *of the great Bible, pointed as* it ſhall be ſung or ſaid in the Churches.

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ANNO 1605.

THE

PSALTER

or Psalmes of Da-

¶ The Psalmes of Dauid.

Beatus vir qui non abijt. Psal. 1.

BLessed is the man that hath not walked in the counsell of the vngodly, nor stand in the way of sinners: and hath not sit in the seate of the scornefull. Morning prayer.

2 But his delight is in the law of the Lorde: and in his Law wil he exercise himselfe day & night.

3 And he shall be like a tree planted by the water side: that will bring forth his fruit in due season.

4 His leafe also shall not wither: and looke whatsoeuer he doeth, it shall prosper.

5 As for the vngodly, it is not so with them: but they are like the chaffe which the winde scattereth away from the face of the earth.

6 Therefore the vngodly shal not be able to stand in the iudgement: neither the sinners in the Congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the vngodly shall perish.

Quare fremuerunt. Psal. 2.

WHy doe the heathen so furiously rage together: and why doe the people imagine a vaine thing?

2 The kings of the earth stand vp, and the rulers take counsell together: against the Lord, and against his Anoynted.

3 Let vs breake their bonds asunder: and cast away their cords from vs.

4 Hee that dwelleth in heauen shall laugh them to scorne: the Lord shall haue them in derision.

5 Then

5 Then shall he speake vnto them in his wrath: and vexe them in his sore displeasure.

6 Yet haue I set my King: vpon my holy hill of Sion.

7 I will preach the Law, whereof the Lord hath said vnto me: thou art my sonne, this day haue I begotten thee.

8 Desire of me, and I shall giue thee the heathen for thine inheritance: and the vttermost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of yron: and breake them in pieces like a potters vessell.

10 Be wise now therefore, O ye Kings: be learned ye that are Iudges of the earth.

11 Serue the Lord in feare: and reioyce vnto him with reuerence.

12 Kisse the Sonne lest he be angry, & so ye perish from the right way: if his wrath be kindled (yea but a little) blessed are all they that put their trust in him.

Domine quid. Psal. 3.

LOrd how are they increased that trouble me: many are they that rise against me.

2 Many one there be that say of my soule: there is no helpe for him in his God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter vp of my head.

4 I did call vpon the Lord with my voice: and he heard me out of his holy hill.

5 I layd me downe and slept, and rose vp againe: for the Lord susteined me.

6 I will not be afraid for ten thousands of people: that haue set themselues against me round about.

7 Vp Lord, and helpe mee, O my God: for thou smitest all mine enemies vpon the cheeke bone, thou hast broken the teeth of the vngodly.

8 Saluation belongeth vnto the Lord: and thy blessing is vpon thy people.

Cum inuocarem. Psal. 4.

HEare mee when I call, O God of my righteousnesse: for thou hast set me at libertie when I was in trouble, haue mercie vpon mee, and hearken vnto my prayer.

2 O yee sonnes of men, how long will yee blaspheme mine honour: and haue such pleasure in vanitie, and seeke after leasing?

3 Know this also, that the Lord hath chosen to himselfe the man that is godly: when I call vpon the Lord, he will heare me.

4 Stand in awe, and sinne not: commune with your owne heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousnesse: and put your trust in the Lord.

6 There be many that say: who will shew vs any good?

7 Lord lift thou vp: the light of thy countenance vpon vs.

8 Thou hast put gladnesse in my heart: since the time that their corne and wine and oyle increased.

9 I will lay me downe in peace, and take my rest: for it is thou Lord onely that makest mee dwell in safetie.

Verba mea auribus. Psal. 5.

POnder my wordes, O Lord: consider my meditation.

2 O hearken thou vnto the voyce of my calling, my King and my God: for vnto thee will I make my prayer.

3 My voyce shalt thou heare betimes, O Lord: early in the morning will I direct my prayer vnto thee, and will looke vp.

4 For thou art the God that hast no pleasure in wickednesse: neither shall any euil dwell with thee.

5 Such as be foolish shall not stand in thy sight: for thou hatest all them that worke vanitie.

6 Thou shalt destroy them that speake leasing: the Lord will abhorre both the bloodthirstie and deceitfull man.

7 But as for me, I will come into thy house, euen vpon the multitude of thy mercie: and in thy feare will I worship toward thy holy Temple.

8 Leade mee, O Lord, in thy righteousnesse, because of mine enemies: make thy way plaine before my face.

9 For there is no faithfulnes in his mouth: their inward parts are very wickednesse.

10 Their throat is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their owne imaginations: cast them out in the multitude of their vngodlinesse, for they haue rebelled against thee.

12 And let all them that put their trust in thee, reioyce: they shall euer bee giuing of thankes, because thou defendest them, they that loue thy Name shall be ioyfull in thee.

13 For thou Lord wilt giue thy blessing vnto the righteous: and with thy fauourable kindenesse wilt thou defend him, as with a shield.

Domine ne in furore. Psal. 6.

Euening prayer.

O Lord rebuke mee not in thine indignation: neither chasten me in thy displeasure.

2 Haue mercy vpon me, O Lord, for I am weake: O Lord heale me, for my bones are vexed.

3 My soule is also sore troubled: but Lord how long wilt thou punish me?

4 Turne

4 Turne thee, O Lord, and deliuer my soule: Oh saue me for thy mercies sake.

5 For in death no man remembreth thee: and who will giue thee thankes in the pit?

6 I am weary of my groning, euery night wash I my bed: and water my couch with my teares.

7 My beautie is gone for very trouble: & worne away because of all mine enemies.

8 Away from mee all ye that worke vanitie: for the Lord hath heard the voyce of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies shalbe confounded & sore vexed: they shalbe turned backe, & put to shame suddenly.

Domine Deus meus. Psal. 7.

O Lord my God, in thee haue I put my trust: saue me from all them that persecute me, & deliuer me.

2 Lest he deuoure my soule like a Lion, and teare it in pieces: while there is none to helpe.

3 O Lord my God, if I haue done any such thing: or if there be any wickednesse in my hands.

4 If I haue rewarded euill vnto him that dealt friendly with mee: yea, I haue deliuered him that without any cause is mine enemie.

5 Then let mine enemie persecute my soule, and take mee: yea, let him tread my life downe vpon the earth, and lay mine honour in the dust.

6 Stand vp, O Lord, in thy wrath, & lift vp thy selfe: because of the indignatiō of mine enemies, arise vp for me in the iudgement that thou hast cōmanded.

7 And so shal the congregation of the people come about thee: for their sakes therefore lift vp thy selfe againe.

8 The Lord shall iudge the people, giue sentence with mee, O Lord: according to my righteousnesse,

and

and according to the innocencie that is in me.

9 Oh let the wickednesse of the vngodly come to an end: but guide thou the iust.

10 For the righteous God: trieth the very hearts and reines.

11 My helpe commeth of God: which preserueth them that are true of heart.

12 God is a righteous Iudge, strong and patient: and God is prouoked euery day.

13 If a man will not turne, hee will whet his sword: he hath bent his bow, and made it ready.

14 Hee hath prepared for him the instruments of death: he ordeineth his arrowes against the persecutours.

15 Behold, he trauaileth with mischiefe: he hath conceiued sorrow, and brought foorth vngodlinesse.

16 He hath grauen and digged vp a pit: & is fallen himselfe into the destruction that he made for other.

17 For his trauell shall come vpon his owne head: and his wickednesse shall fall on his owne pate.

18 I will giue thankes vnto the Lord, according to his righteousnes: and will praise the Name of the Lord the most High.

Domine Dominus. Psal. 8.

O Lord our gouernour, how excellent is thy Name in all the world: thou that hast set thy glory aboue the heauens.

2 Out of the mouth of very babes & sucklings hast thou ordeined strength, because of thine enemies: that thou mightest still the enemie and the auenger.

3 For I will consider the heauens, euen the works of thy fingers: the moone and the starres which thou hast ordeined.

4 What is man that thou art mindfull of him: and the sonne of man that thou visitest him?

5 Thou

5 Thou madest him lower then the Angels: to crowne him with glory and worship.

6 Thou makest him to haue dominion of the workes of thy handes: and thou hast put all things in subiection vnder his feet.

7 All sheepe & oxen: yea, and the beasts of the field.

8 The fowles of the aire, & the fishes of the sea: and whatsoeuer walketh through the paths of the seas.

9 O Lord our gouernour: how excellent is thy Name in all the world.

Confitebor tibi. Psal. 9.

I will giue thankes vnto thee, O Lord, with my whole heart: I will speake of all thy marueilous workes. Morning prayer.

2 I wil be glad and reioyce in thee: yea, my songs will I make of thy Name, O thou most Highest.

3 Whyle mine enemies are driuen backe: they shal fall and perish at thy presence.

4 For thou hast maintained my right & my cause: thou art set in the throne that iudgest right.

5 Thou hast rebuked the heathen, and destroyed the vngodly: thou hast put out their name for euer and euer.

6 O thou enemie, destructions are come to a perpetuall ende: euen as the cities which thou hast destroyed, their memorial is perished with them.

7 But the Lord shal endure for euer: he hath also prepared his seat for iudgement.

8 For he shall iudge the world in righteousnesse: and minister true iudgement vnto the people.

9 The Lord also wil be a defence for the oppressed: euen a refuge in due time of trouble.

10 And they that know thy Name, will put their trust in thee: for thou Lorde hast neuer failed them that seeke thee.

11 O praise the Lorde which dwelleth in Sion: shew the people of his doings.

12 For when he maketh inquisition for blood, he remembreth them: and forgetteth not the complaint of the poore.

13 Haue mercie vpon mee, O Lorde, consider the trouble which I suffer of them that hate mee: thou that liftest me vp from the gates of death.

14 That I may shewe all thy prayses within the ports of the daughter of Sion: I will reioyce in thy saluation.

15 The heathen are sunke downe in the pit that they made: in the same net which they hid priuily, is their foot taken.

16 The Lord is knowen to execute iudgement: the vngodly is trapped in the worke of his owne hands.

17 The wicked shalbe turned into hell: and all the people that forget God.

18 For the poore shall not alway be forgotten: the patient abiding of the meeke shall not perish for euer.

19 Vp Lord, & let not man haue the vpper hand: let the heathen be iudged in thy sight.

20 Put them in feare (O Lord:) that the heathen may know themselues to be but men.

Vt quid Domine. Psal. 10.

WHy standest thou so farre off (O Lord:) and hidest thy face in the needful time of trouble?

2 The vngodly for his owne lust doeth persecute the poore: let them bee taken in the craftie wilinesse that they haue imagined.

3 For the vngodly hath made boast of his owne hearts desire: and speaketh good of the couetous whom God abhorreth.

4 The vngodly is so proud that he careth not for God: neither is God in all his thoughts.

5 His

5 His wayes are alway grieuous: thy iudgements are farre aboue out of his sight, and therefore pusheth he all his enemies.

6 For he hath said in his heart, Tush, I shall neuer be cast downe: there shall no harme happen vnto me.

7 His mouth is full of cursing, deceit, and fraud: vnder his tongue is vngodlinesse and vanitie.

8 He sitteth lurking in the theeuish corners of the streetes: and priuily in his lurking dennes doeth hee murder the innocent, his eyes are set against ỹ poore.

9 For he lieth waiting secretly, euen as a Lion lurketh he in his den: that he may rauish the poore.

10 He doth rauish the poore: when he getteth him into his net.

11 He falleth downe and humbleth himselfe: that the congregation of the poore may fal into the hands of his captaines.

12 He hath said in his heart, Tush, God hath forgotten: he hideth away his face, and he will neuer see it.

13 Arise (O Lord God) and lift vp thine hand: forget not the poore.

14 Wherefore should the wicked blaspheme God: while hee doeth say in his heart, Tush, thou God carest not for it?

15 Surely thou hast seene it: for thou beholdest vngodlinesse and wrong.

16 That thou mayest take the matter into thine hand: the poore committeth himselfe vnto thee, for thou art the helper of the friendlesse.

17 Breake thou the power of the vngodly and malicious: take away his vngodlinesse, and thou shalt finde none.

18 The Lord is King for euer and euer: and the heathen are perished out of the land.

19 Lord, thou hast heard ỹ desire of the poore: thou

preparest their heart, & thine eare hearkeneth therto.

20 To helpe the fatherlesse and poore vnto their right: that the man of the earth bee no more exalted against them.

In Domino confido. Psal. 11.

IN the Lord put I my trust: how say yee then to my soule, that she should flee as a bird vnto the hill?

2 For loe, the vngodly bend their bow, and make ready their arrowes within the quiuer: that they may priuily shoote at them which are true of heart.

3 For the foundations will bee cast downe: and what hath the righteous done?

4 The Lord is in his holy temple: the Lords seat is in heauen.

5 His eyes consider the poore: and his eye lidde tryeth the children of men.

6 The Lord alloweth the righteous: but the vngodly, and him that delighteth in wickednesse doeth his soule abhorre.

7 Vpon the vngodly hee shall raine snares, fire and brimstone, storme, and tempest: this shal be their portion to drinke.

8 For the righteous Lord loueth righteousnesse: his countenance will behold the thing that is iust.

Saluum me fac. Psal. 12.

Euening prayer.

HElpe mee, Lorde, for there is not one godly man left: for the faithfull are minished from among the children of men.

2 They talke of vanitie euery one with his neighbour: they doe but flatter with their lips, and dissemble with their double heart.

3 The Lord shal roote out all deceitfull lips: and the tongue that speaketh proud things.

4 Which haue said, With our tōgue we will preuaile: we are they y ought to speake, who is Lord ouer vs?

5 Now

5 Now for the comfortlesse troubles sake of the needie: and because of the deepe sighing of the poore.

6 I will vp (saith the Lord:) and will helpe euery one from him that swelleth against him, and will set them at rest.

7 The words of the Lord are pure words: euen as the siluer which from the earth is tried, and purified seuen times in the fire.

8 Thou shalt keepe them, O Lord: thou shalt preserue him from this generation for euer.

9 The vngodly walke on euery side: when they are exalted, the children of men are put to rebuke.

Vsquequo Domine. Psal. 13.

HOw long wilt thou forget me (O Lord) for euer: how long wilt thou hide thy face from me?

2 How long shall I seeke counsel in my soule, and be so vexed in my heart: how long shall mine enemies triumph ouer me?

3 Consider and heare mee, O Lord my God: lighten mine eyes, that I sleepe not in death.

4 Lest mine enemy say, I haue preuailed against him: for if I be cast downe, they that trouble me will reioyce at it.

5 But my trust is in thy mercie: and my heart is ioyfull in thy saluation.

6 I will sing of the Lord, because he hath dealt so louingly with me: yea, I will praise the Name of the Lord most Highest.

Dixit insipiens. Psal. 14.

THe foole hath said in his heart: there is no God.

2 They are corrupt and become abominable in their doings: there is not one ỹ doth good, no not one.

3 The Lord looked downe from heauen vpon the children of men: to see if there were any that would vnderstand and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, no not one.

5 Their throate is an open sepulchre, with their tongues haue they deceiued: the poison of Aspes is vnder their lips.

6 Their mouth is full of cursing and bitternesse: their feet are swift to shed blood.

7 Destruction and vnhappines is in their wayes, and the way of peace haue they not knowen: there is no feare of God before their eyes.

8 Haue they no knowledge, that they are all such workers of mischiefe: eating vp my people as it were bread?

9 And call not vpon the Lorde, there were they brought in great feare, (euen where no feare was:) for God is in the generation of the righteous.

10 As for you, ye haue made a mocke at the counsel of the poore: because he putteth his trust in the Lord.

11 Who shal giue saluation vnto Israel out of Sion: when the Lord turneth the captiuitie of his people, then shall Iacob reioyce, and Israel shalbe glad.

Domine, quis habitabit? Psal. 15.

Morning prayer.

LOrd, who shall dwell in thy Tabernacle: or who shall rest vpon thy holy hill?

2 Euen he that leadeth an vncorrupt life: and doeth the thing which is right, and speaketh the trueth from his heart.

3 He that hath vsed no deceit in his tongue, nor done euill to his neighbour: and hath not slandered his neighbours.

4 He that setteth not by himselfe, but is lowly in his owne eyes: and maketh much of them that feare the Lord.

5 He that sweareth vnto his neighbour, and disappointeth

appointeth him not: though it were to his owne hinderance.

6 He that hath not giuen his money vpon vsurie: nor taken reward against the innocent.

7 Who so doeth these things: shall neuer fall.

Conserua me. Psal. 16.

PReserue mee, O God: for in thee haue I put my trust.

2 O my soule, thou hast said vnto the Lord: thou art my God, my goods are nothing vnto thee.

3 All my delight is vpon the Saints that are in the earth: and vpon such as excell in vertue.

4 But they that runne after another God: shall haue great trouble.

5 Their drinke offrings of blood will I not offer: neither make mētion of their names within my lips.

6 The Lord himselfe is the portion of mine inheritance, and of my cup: thou shalt maintaine my lot.

7 The lot is fallen vnto mee in a faire ground: yea, I haue a goodly heritage.

8 I will thanke the Lorde for giuing mee warning: my reines also chasten me in the night season.

9 I haue set God alway before mee: for hee is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory reioyced: my flesh also shall rest in hope.

11 For why? thou shalt not leaue my soule in hel: neither shalt thou suffer thine holy one to see corruption.

12 Thou shalt shewe me the path of life, in thy presence is the fulnesse of ioy: and at thy right hand there is pleasure for euermore.

Exaudi Domine iustitiam. Psal. 17.

HEare the right, O Lord, consider my complaint: and hearken vnto my prayer, that goeth not out of fained lips.

2 Let my sentence come forth from thy presence: and let thine eyes looke vpon the thing that is equal.

3 Thou hast proued and visited mine heart in the night season, thou hast tryed me, and shalt find no wickednesse in mee: for I am vtterly purposed that my mouth shall not offend.

4 Because of mens workes that are done against the words of my lips: I haue kept me from the waies of the destroyer.

5 O hold thou vp my goings in thy paths: that my footsteps slip not.

6 I haue called vpon thee, O God, for thou shalt heare me: incline thine eare to me, and hearken vnto my words.

7 Shew thy marueilous louing kindnesse, thou that art the Sauiour of them that put their trust in thee: from such as resist thy right hand.

8 Keepe me as the apple of an eye: hide me vnder the shadow of thy wings.

9 From the vngodly ỹ trouble me: mine enemies compasse me round about to take away my soule.

10 They are inclosed in their owne fat: and their mouth speaketh proud things.

11 They lie waiting in our way on euery side: turning their eyes downe to the ground.

12 Like as a Lyon that is greedie of his pray: and as it were a Lions whelpe lurking in secret places.

13 Vp Lord, disappoint him, and cast him downe: deliuer my soule from the vngodly, which is a sword of thine.

14 From the men of thy hand, O Lorde, from the men (I say,) and from the euill world: which haue their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They haue children at their desire: and leaue the

the rest of their substance for their babes.

16 But as for mee, I will behold thy presence in righteousnesse: and when I awake vp after thy likenesse, I shalbe satisfied with it.

Diligam te. Psal. 18.

I will loue thee (O Lord) my strength: the Lord is my stonie rocke and my defence: my Sauiour, my God, and my might, in whom I will trust, my buckler, the horne also of my saluation, and my refuge. Euening prayer.

2 I will call vpon the Lord which is worthy to be praised: so shall I be safe from mine enemies.

3 The sorowes of death compassed me: and the ouerflowings of vngodlinesse made me afraid.

4 The paines of hell came about mee: the snares of death ouertooke me.

5 In my trouble I will call vpon the Lord: and complaine vnto my God.

6 So shall he heare my voice out of his holy temple: and my complaint shall come before him, it shall enter euen into his eares.

7 The earth trembled & quaked: the very foundations also of the hilles shooke and were remooued, because he was wroth.

8 There went a smoke out of his presence: and a consuming fire out of his mouth, so that coales were kindled at it.

9 He bowed the heauens also and came downe: and it was darke vnder his feete.

10 Hee rode vpon the Cherubims and did flie: hee came flying vpon the wings of the winde.

11 Hee made darknesse his secret place: his pauilion round about him, with darke water and thicke clouds to couer him.

12 At the brightnesse of his presence his cloudes remoued:

remooued: hailestones and coales of fire.

13 The Lord also thundred out of heauen, and the highest gaue his thunder: hailestones & coales of fire.

14 Hee sent out his arrowes, and scattered them: he cast forth lightnings, and destroyed them.

15 The springs of waters were seene, & the foundations of the round world were discouered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.

16 He shall send downe from the high to fetch me: and shall take me out of many waters.

17 He shall deliuer me from my strongest enemie, and from them which hate me: for they are too mightie for me.

18 They preuented mee in the day of my trouble: but the Lord was my vpholder.

19 He brought me forth also into a place of libertie: hee brought mee forth, euen because he had a fauour vnto me.

20 The Lord shall reward me after my righteous dealing: according to the cleannesse of my hands shall he recompense me.

21 Because I haue kept the wayes of the Lorde: and haue not forsaken my God as the wicked doeth.

22 For I haue an eye vnto all his Lawes: and will not cast out his Commandements from me.

23 I was also vncorrupt before him: and eschewed mine owne wickednesse.

24 Therefore shall the Lord reward mee after my righteous dealing: and according vnto the cleannesse of my hands in his eye sight.

25 With the holy thou shalt bee holy: and with a perfect man thou shalt be perfect.

26 With the cleane thou shalt bee cleane: and with the froward thou shalt learne frowardnesse.

27 For

27 For thou shalt saue the people that are in aduersitie: & shalt bring down the high lookes of the proud.
28 Thou also shalt light my candle: the Lord my God shall make my darkenesse to be light.
29 For in thee I shal discomfit an host of men: and with the helpe of my God I shall leape ouer the wall.
30 The way of God is an vndefiled way: the word of the Lord also is tried in the fire, hee is the defender of all them that put their trust in him.
31 For who is God but the Lord: or who hath any strength except our God?
32 It is God that girdeth mee with strength of warre: and maketh my way perfect.
33 He maketh my feet like Harts feete: and setteth me vp on high.
34 He teacheth my hands to fight: and mine armes shall breake euen a bow of steele.
35 Thou hast giuen me the defence of thy saluation: thy right hand also shall hold me vp, and thy louing correction shall make me great.
36 Thou shalt make roome enough vnder me for to goe: that my footsteps shall not slide.
37 I will follow vpon mine enemies, and ouertake them: neither wil I turne againe til I haue destroyed them.
38 I will smite them, that they shall not be able to stand: but fall vnder my feete.
39 Thou hast girded me with strength vnto ỹ battel: thou shalt throw downe mine enemies vnder me.
40 Thou hast made mine enemies also to turne their backes vpon mee: and I shall destroy them that hate me.
41 They shall crie, but there shalbe none to helpe them: yea, euen vnto the Lord shall they cry, but hee shall not heare them.

42 I will beat them as small as the dust before the wind: I will cast them out as the clay in the streetes.

43 Thou shalt deliuer me from the strivings of the people: & thou shalt make me the head of the heathen.

44 A people whom I haue not known: shal serue mee.

45 Assoone as they heare of me, they shall obey me: but the strange children shall dissemble with me.

46 The strange children shall faile: and bee afraide out of their prisons.

47 The Lord liueth, and blessed bee my strong helper: and praised be the God of my saluation.

48 Euen the God which seeth that I bee auenged: and subdueth the people vnto me.

49 It is he that deliuereth me from my cruell enemies, and setteth me vp aboue mine aduersaries: thou shalt rid me from the wicked man.

50 For this cause will I giue thankes vnto thee, O Lord, among the Gentiles: and sing praises vnto thy Name.

51 Great prosperitie giueth he vnto his King: and sheweth louing kindnesse vnto Dauid his anointed, and vnto his seed for euermore.

Cœli enarrant. Psal. 19.

Morning prayer.

THe heauens declare the glorie of God: and the firmament sheweth his handie worke.

2 One day telleth another: and one night certifieth another.

3 There is neither speech nor language: but their voyces are heard among them.

4 Their sound is gone out into all lands: and their words into the ends of the world.

5 In them hath he set a tabernacle for the Sun: which commeth forth as a bridegrome out of his chamber, and reioyceth as a giant to run his course.

6 It

6 It goeth forth from the vttermost part of the heauen, and runneth about vnto the end of it againe: and there is nothing hid from the heate thereof.

7 The Law of the Lord is an vndefiled Law, conuerting the soule: the testimonie of the Lorde is sure, and giueth wisedome vnto the simple.

8 The statutes of the Lord are right, and reioyce the heart: the Commandement of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lord is cleane, and endureth for euer: the iudgements of the Lord are true, and righteous altogether.

10 More to bee desired are they then golde, yea, then much fine golde: sweeter also then hony, and the hony combe.

11 Moreouer by them is thy seruant taught: and in keeping of them there is great reward.

12 Who can tell how oft hee offendeth: O cleanse thou me from my secret faults.

13 Keepe thy seruant also from presumptuous sinnes, lest they get the dominion ouer mee: so shall I be vndefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight.

15 O Lord: my strength, and my redeemer.

Exaudiat te Dominus. Psal. 20.

THe Lord heare thee in the day of trouble: the Name of the God of Jacob defend thee.

2 Send thee helpe from the Sanctuary: and strengthen thee out of Sion.

3 Remember all thy offerings: and accept thy burnt sacrifice.

4 Grant thee thy hearts desire: and fulfill all thy minde.

5 We will reioyce in thy saluation, and triumph in

in the Name of the Lord our God: the Lord perfourme all thy petitions.

6 Now know I that the Lord helpeth his anoynted, and will heare him from his holy heauen: euen with the wholesome strength of his right hand.

7 Some put their trust in charets, and some in horses: but we will remember the Name of the Lord our God.

8 They are brought downe and fallen: but wee are risen, and stand vpright.

9 Saue Lord, and heare vs, O King of heauen: when we call vpon thee.

Domine in virtute. Psal. 21.

THe King shal reioyce in thy strength, O Lord: exceeding glad shall he be of thy saluation.

2 Thou hast giuen him his hearts desire: and hast not denied him the request of his lips.

3 For thou shalt preuent him with the blessings of goodnesse: and shalt set a crowne of pure gold vpon his head.

4 Hee asked life of thee, and thou gauest him a long life: euen for euer and euer.

5 His honour is great in thy saluation: glory and great worship shalt thou lay vpon him.

6 For thou shalt giue him euerlasting felicitie: and make him glad with the ioy of thy countenance.

7 And why? because the King putteth his trust in the Lord: and in the mercy of the most Highest, hee shall not miscary.

8 All thine enemies shal feele thy hand: thy right hand shall finde out them that hate thee.

9 Thou shalt make them like a fiery ouen in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruite shalt thou roote out of the earth:

and

and their seed from among the children of men.

11 For they intended mischiefe against thee: & imagined such a deuice as they are not able to performe.

12 Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted Lord in thine owne strength: so will we sing and praise thy power.

Deus, Deus meus. Psal. 22.

Euening prayer.

MY God, my God, looke vpon mee, why hast thou forsaken me: and art so farre from my health, and from the words of my complaint?

2 O my God, I cry in the day time, but thou hearest not: and in the night season also I take no rest.

3 And thou continuest holy: O thou worship of Israel.

4 Our fathers hoped in thee: they trusted in thee, and thou didest deliuer them.

5 They called vpon thee, and were holpen: they put their trust in thee, and were not confounded.

6 But as for mee, I am a worme, and no man: a very scorne of men, and the outcast of the people.

7 All they that see mee, laugh mee to scorne: they shoote out their lips, and shake their heads, saying.

8 He trusted in God, that hee would deliuer him: let him deliuer him, if he will haue him.

9 But thou art he that tooke mee out of my mothers wombe: thou wast my hope when I hanged yet vpon my mothers breasts.

10 I haue bin left vnto thee euer since I was borne: thou art my God, euen from my mothers wombe.

11 O goe not fro mee, for trouble is hard at hand: and there is none to helpe me.

12 Many oxen are come about me: fat bulls of Basan close me in on euery side.

13 They

13 They gape vpon me with their mouthes: as it were a ramping and roaring Lion.

14 I am powred out like water, and all my bones are out of ioynt: my heart also in the middest of my body is euen like melting wax.

15 My strength is dried vp like a potsheard, and my tongue cleaueth to my gummes: and thou shalt bring me into the dust of death.

16 For many dogges are come about mee: and the counsell of the wicked layeth siege against me.

17 They pearsed my hands and my feet, I may tell all my bones: they stand staring & looking vpon me.

18 They part my garments among them: and cast lots vpon my vesture.

19 But be not thou farre from me, O Lord: thou art my succour, haste thee to helpe me.

20 Deliuer my soule from the sword: my darling from the power of the dog.

21 Saue me frō the lions mouth: thou hast heard me also from among the hornes of the Vnicornes.

22 I will declare thy Name vnto my brethren: in the mids of the Congregation will I praise thee.

23 O praise the Lord ye that feare him: magnifie him all yee of the seed of Jacob, and feare him all yee seed of Israel.

25 For hee hath not despised nor abhorred the low estate of the poore, he hath not hid his face from him: but when he called vnto him, he heard him.

25 My praise is of thee in the great Congregation: my vowes will I perfourme in the sight of them that feare him.

25 The poore shall eate and be satisfied: they that seeke after the Lord, shall praise him, your heart shall liue for euer.

27 All the ends of the world shall remember themselues,

selues, and bee turned vnto the Lord: and all the kinreds of the nations shall worship before him.

28 For the kingdome is the Lords: and hee is the gouernour among the people.

29 All such as bee fat vpon earth: haue eaten and worshipped.

30 All they that goe downe into the dust shal kneele before him: and no man hath quickned his owne soule.

31 My seede shall serue him: they shall be counted vnto the Lord for a generation.

32 They shall come, and the heauens shall declare his righteousnesse: vnto a people that shall bee borne, whom the Lord hath made.

Dominus regit me. Psal. 23.

THe Lord is my shepheard: therefore can I lacke nothing.

2 He shall feede me in a greene pasture: and leade me foorth beside the waters of comfort.

3 He shall conuert my soule: and bring me foorth in the paths of righteousnesse for his Names sake.

4 Yea, though I walke through the valley of the shadow of death, I will feare no euill: for thou art with me, thy rod and thy staffe comfort me.

5 Thou shalt prepare a table before mee against them that trouble mee: thou hast anoynted my head with oyle, and my cup shall be full.

6 But thy louing kindnesse and mercy shal follow mee all the dayes of my life: and I will dwell in the house of the Lord for euer.

Domini est terra. Psal. 24.

THe earth is the Lords, and all that therein is: the compasse of the world, and they that dwell therein. Morning prayer.

2 For hee hath founded it vpon the seas: and prepared it vpon the floods.

3 Who shall ascend into the hill of the Lord: or who shall rise vp in his holy place?

4 Euen hee that hath cleane hands, and a pure heart: and that hath not lift vp his minde vnto vanitie, nor sworne to deceiue his neighbour.

5 He shall receiue the blessing from the Lord: and righteousnesse from the God of his saluation.

6 This is the generation of them that seeke him: euen of them that seeke thy face, O Iacob.

7 Lift vp your heads, O ye gates, & be ye lift vp ye euerlasting doores: & the King of glory shall come in.

8 Who is the King of glorie: it is the Lord strong and mightie, euen the Lord mightie in battell.

9 Lift vp your heads, O ye gates, & be ye lift vp ye euerlasting doores: & the King of glory shall come in.

10 Who is the King of glorie: euen the Lord of hostes, he is the King of glorie.

Ad te Domine. Psal. 25.

VNto thee, O Lord, will I lift vp my soule, my God, I haue put my trust in thee: O let me not be confounded, neither let mine enemies triumph ouer me.

2 For all they that hope in thee, shall not be ashamed: but such as transgresse without a cause, shall be put to confusion.

3 Shew me thy wayes, O Lord: and teach mee thy pathes.

4 Leade me forth in thy trueth, and learne me: for thou art the God of my saluation, in thee hath beene my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: & thy louing kindnes which hath bin euer of old.

6 O remember not the sinnes and offences of my youth: but according to thy mercie thinke thou vpon me, O Lord, for thy goodnesse.

7 Gracious and righteous is the Lord: therefore

will

will he teach sinners in the way.

8 Them that be meeke shall he guide in iudgement: and such as be gentle, them shall he learne his way.

9 All the paths of the Lord are mercy and truth: vnto such as keep his couenant, and his testimonies.

10 For thy Names sake, O Lord: be mercifull vnto my sinne, for it is great.

11 What man is hee that feareth the Lorde: him shall he teach in the way that he shall chuse.

12 His soule shall dwell at ease: and his seede shall inherit the land.

13 The secret of the Lorde is among them that feare him: and he will shew them his Couenant.

14 Mine eyes are euer looking vnto the Lord: for he shall plucke my feet out of the net.

15 Turne thee vnto mee, and haue mercie vpon me: for I am desolate and in miserie.

16 The sorowes of my heart are enlarged: O bring thou me out of my troubles.

17 Looke vpon mine aduersitie and miserie: and forgiue me all my sinne.

18 Consider mine enemies how many they are: and they beare a tyrannous hate against me.

19 O keepe my soule, and deliuer me: let mee not be confounded, for I haue put my trust in thee.

20 Let perfectnesse and righteous dealing waite vpon me: for my hope hath bene in thee.

21 Deliuer Israel, O God: out of all his troubles.

Iudica me Domine. Psal. 26.

BEe thou my iudge, O Lord, for I haue walked innocently: my trust hath beene also in the Lorde, therefore shall I not fall.

2 Examine me, O Lord, and proue me: trie out my reines and my heart.

3 For thy louing kindnesse is euer before mine

eyes: and I will walke in thy trueth.

4 I have not dwelt with vaine persons: neither will I have fellowship with the deceitfull.

5 I have hated the Congregation of the wicked: and will not sit among the vngodly.

6 I will wash my hands in innocencie, O Lord: and so will I goe to thine Altar.

7 That I may shew the voice of thanksgiuing: and tell of all thy wonderous workes.

8 Lord, I have loued the habitation of thy house: and the place where thine honour dwelleth.

9 O shut not vp my soule with the sinners: nor my life with the bloodthirstie.

10 In whose hands is wickednes: and their right hands are full of gifts.

11 But as for mee, I will walke innocently: O Lord deliuer me, and be mercifull vnto me.

12 My foot standeth right: I will praise the Lord in the Congregations.

Dominus illuminatio. Psal. 27.

Euening prayer.

THe Lord is my light and my saluation, whom then shall I feare: the Lord is the strength of my life, of whom then shall I be afraid?

2 When the wicked, euen mine enemies & my foes came vpon me to eat vp my flesh: they stumbled & fell.

3 Though an hoste of men were laid against me, yet shall not my heart be afraid: and though there rose vp warre against me, yet will I put my trust in him.

4 One thing have I desired of the Lord, which I will require: euen that I may dwell in the house of the Lorde all the dayes of my life, to behold the faire beautie of the Lord, and to visit his temple.

5 For in the time of trouble he shall hide me in his Tabernacle: yea, in the secret place of his dwelling shall he hide me, and set me vp vpon a rocke of stone.

6 And

6 And now shall he lift vp mine head: aboue mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladnesse: I will sing and speake prayses vnto the Lord.

8 Hearken vnto my voyce, O Lord, when I cry vnto thee: haue mercie vpon me, and heare me.

9 My heart hath talked of thee, seeke ye my face: thy face Lord will I seeke.

10 O hide not thou thy face from mee: nor cast thy seruant away in displeasure.

11 Thou hast bene my succour: leaue me not, neither forsake me, O God of my saluation.

12 When my father and my mother forsake mee: the Lord taketh me vp.

13 Teach mee thy way, O Lord: and leade me in the right way, because of mine enemies.

14 Deliuer me not ouer into the will of mine aduersaries: for there are false witnesses risen vp against me, and such as speake wrong.

15 I should vtterly haue fainted: but that I beleeue verily to see the goodnes of the Lord in the land of the liuing.

16 O tary thou ỳ Lords leasure: be strong, & he shal comfort thine heart, & put thou thy trust in the Lord.

Ad te Domine. Psal. 28.

VNto thee wil I cry, O Lord, my strength: thinke no scorne of me, lest if thou make as though thou hearest not, I become like thẽ that go down into ỳ pit.

2 Heare the voice of my humble petitions when I cry vnto thee: when I holde vp my hands toward the Merci-seat of thy holy Temple.

3 O pluck me not away, neither destroy me ỽ the vngodly & wicked doers: which speak friendly to their neighbors, but imagine mischiefe in their hearts.

4 Reward them according to their deeds: and according to the wickednesse of their owne inuentions.

5 Recompense them after the worke of their hands: pay them that they haue deserued.

6 For they regard not in their minde the workes of the Lord, nor the operation of his hands: therefore shall he breake them downe, and not build them vp.

7 Praised be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my strength & my shield, my heart hath trusted in him, and I am helped: therefore my heart danceth for ioy, & in my song will I praise him.

9 The Lord is my strength: and he is the wholesome defence of his anointed.

10 O saue thy people, and giue thy blessing vnto thine inheritance: feed them, and set them vp for euer.

Afferte Domino. Psal. 29.

BRing vnto the Lord, O yee mighty, bring yong rammes vnto the Lord: ascribe vnto the Lord worship and strength.

2 Giue the Lord the honour due vnto his Name: worship the Lord with holy worship.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the sea, the voyce of the Lord is mighty in operation: the voyce of the Lord is a glorious voyce.

5 The voice of the Lord breaketh the cedar trees: yea, the Lord breaketh the cedars of Libanus.

6 He made them also to skip like a calfe: Libanus also and Syrion like a yong vnicorne.

7 The voyce of the Lord diuideth the flames of fire, the voice of the Lord shaketh the wildernes: yea, the Lord shaketh the wildernes of Cades.

8 The voyce of the Lord maketh the Hindes to bring

bring forth yong, and discouereth the thicke bushes: in his Temple doth euery man speake of his honour.

9 The Lord sitteth aboue the water flood: and the Lord remaineth a King for euer.

10 The Lord shall giue strength vnto his people: the Lord shall giue his people the blessing of peace.

Exaltabo te Domine. Psal. 30.

I will magnifie thee, O Lord, for thou hast set me vp: and not made my foes to triumph ouer me. Morning prayer.

2 O Lord my God, I cried vnto thee: and thou hast healed me.

3 Thou Lord hast brought my soule out of hell: thou hast kept my life from them ỹ go down to the pit.

4 Sing praises vnto the Lord, O yee Saints of his: and giue thankes to him for a remembrance of his holinesse.

5 For his wrath endureth but the twinckling of an eye, and in his pleasure is life: heauinesse may endure for a night, but ioy commeth in the morning.

6 And in my prosperitie I sayd, I shall neuer bee remoued: thou Lord of thy goodnesse hadst made my hill so strong.

7 Thou didst turne thy face from me: and I was troubled.

8 Then cried I vnto thee, O Lord: and gate me vnto my Lord right humbly.

9 What profite is there in my blood: when I goe downe to the pit?

10 Shall the dust giue thankes vnto thee: or shall it declare thy trueth?

11 Heare, O Lord, and haue mercie vpon mee: Lord be thou my helper.

12 Thou hast turned my heauinesse into ioy: thou hast put off my sackcloth, & girded me with gladnesse.

13 Therefore shall euery good man sing of thy praise without ceasing: O my GOD, I will giue thankes vnto thee for euer.

In te Domine speraui. Psal. 31.

IN thee, O Lord, haue I put my trust: let me neuer be put to confusion, deliuer me in thy righteousnes.

2 Bow downe thine eare to mee: make haste to deliuer me.

3 And be thou my strong rocke, and the house of defence: that thou mayest saue me.

4 For thou art my strong rocke, and my castle: be thou also my guide, and leade me for thy Names sake.

5 Draw mee out of the net that they haue layd priuily for me: for thou art my strength.

6 Into thy hands I commend my spirit: for thou hast redeemed me, O Lord thou God of trueth.

7 I haue hated them that holde of superstitious vanities: and my trust hath been in the Lord.

8 I will bee glad and reioice in thy mercie: for thou hast considered my trouble, and hast knowen my soule in aduersities.

9 Thou hast not shut me vp into the hand of the enemie: but hast set my feete in a large roome.

10 Haue mercie vpon mee, O Lord, for I am in trouble: and mine eye is consumed for very heauinesse, yea, my soule and my body.

11 For my life is waxen olde with heauinesse: and my yeeres with mourning.

12 My strength faileth mee, because of mine iniquitie: and my bones are consumed.

13 I became a reproofe among all mine enemies, but specially among my neighbours: and they of mine acquaintance were afraid of mee, and they that did see me without, conueyed themselues from me.

14 I am cleane forgotten, as a dead man out of minde:

minde: I am become like a broken vessell.

13 For I haue heard the blasphemie of the multitude: and feare is on euery side, while they conspire together against me, and take their counsaile to take away my life.

16 But my hope hath beene in thee, O Lord: I haue said, Thou art my God.

17 My time is in thy hand, deliuer me frō the hand of mine enemies: and from them that persecute me.

18 Shew thy seruant the light of thy countenance: and saue me for thy mercies sake.

19 Let me not be confounded, O Lord, for I haue called vpon thee: let the vngodly be put to confusion, and be put to silence in the graue.

20 Let the lying lips bee put to silence: which cruelly, disdainfully, and despitefully speake against the righteous.

21 O how plentifull is thy goodnesse, which thou hast laid vp for them that feare thee: and that thou hast prepared for them that put their trust in thee, euen before the sonnes of men!

22 Thou shalt hide them priuily by thine owne presence from the prouoking of all men: thou shalt keepe thē secretly in thy tabernacle frō the strife of tongues.

23 Thanks be to the Lord: for he hath shewed me marueilous great kindnesse in a strong citie.

24 And when I made haste, I sayd: I am cast out of the sight of thine eyes.

25 Neuertheless thou heardest the voyce of my prayer: when I cried vnto thee.

26 O loue the Lord all ye his saints: for the Lord preserueth them that are faithfull, and plenteously rewardeth the proud doer.

27 Be strong, and hee shall stablish your heart: all ye that put your trust in the Lord.

Beati

Euening prayer.

Beati quorum. Psal. 32.

BLessed is her whose vnrighteousnesse is forgiuen: and whose sinne is couered.

2 Blessed is the man vnto whom the Lord imputeth no sinne: and in whose spirit there is no guile.

3 For while I held my tongue: my bones consumed away through my daily complaining.

4 For thy hand is heauie vpon me day and night: and my moisture is like the drought in Summer.

5 I will knowledge my sinne vnto thee: and mine vnrighteousnesse haue I not hid.

6 I said, I will confesse my sinnes vnto the Lord: and so thou forgauest the wickednesse of my sinne.

7 For this shall euery one that is godly make his prayer vnto thee in a time when thou mayest be found: but in the great water floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserue me from trouble: thou shalt compasse me about with songs of deliuerance.

9 I will enforme thee, & teach thee in ỹ way wherin thou shalt go: and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which haue no vnderstanding: whose mouthes must bee holden with bit and bridle, lest they fall vpon thee.

11 Great plagues remaine for the vngodly: but who so putteth his trust in the Lord, mercie embraceth him on euery side.

12 Be glad, O yee righteous, and reioyce in the Lord: and be ioyfull all ye that are true of heart.

Exultate iusti. Psal. 33.

REioyce in the Lord, O ye righteous: for it becometh well the iust to be thankefull.

2 Praise the Lord with harpe: sing Psalmes vn-

to

to him with the Lute and instrument of ten strings.
3 Sing vnto the Lord a new song: sing prayses lustily vnto him with a good courage.
4 For the word of the Lord is true: and all his workes are faithfull.
5 He loueth righteousnesse and iudgement: the earth is full of the goodnesse of the Lord.
6 By ỹ word of the Lord were the heauens made: and all the hosts of them by the breath of his mouth.
7 He gathereth the waters of the sea together, as it were vpon an heape: and layeth vp the deepe, as in a treasure house.
8 Let all the earth feare the Lord: stand in awe of him all ye that dwell in the world.
9 For he spake, and it was done: he commanded, and it stood fast.
10 The Lord bringeth the counsaile of the heathen to nought: and maketh the deuices of the people to be of none effect, & casteth out the counsailes of princes.
11 The counsel of ỹ Lord shal endure for euer: & the thoughts of his heart frō generation to generation.
12 Blessed are the people whose God is the Lord Iehoua: and blessed are the folke that he hath chosen to him to be his inheritance.
13 The Lord looked downe from heauen, & beheld all the children of men: frō the habitation of his dwelling he cōsidereth all them that dwell in the earth.
14 Hee fashioneth all the hearts of them: and vnderstandeth all their workes.
15 There is no king that can be saued by the multitude of an hoste: neither is any mighty man deliuered by much strength.
16 An horse is cōted but a vain thing to saue a mā: neither shal he deliuer any man by his great strength.
17 Behold, the eye of the Lord is vpon them ỹ feare him:

him: and vpon them that put their truſt in his mercy.
18 To deliuer their ſoules from death: and to feed them in the time of dearth.
19 Our ſoule hath patiently taried for the Lord: for he is our helpe, and our ſhield.
20 For our heart ſhall reioyce in him: becauſe we haue hoped in his holy Name.
21 Let thy mercifull kindeneſſe (O Lord) be vpon vs: like as we do put our truſt in thee.

Benedicam Domino. Pſal. 34.

I will alway giue thankes vnto the Lord: his praiſe ſhal euer be in my mouth.
2 My ſoule ſhall make her boaſt of the Lord: the humble ſhall heare thereof, and be glad.
3 O praiſe the Lord with me: and let vs magnifie his Name together.
4 I ſought the Lord, and he heard me: yea, he deliuered me out of all my feare.
5 They had an eye vnto him, and were lightened: and their faces were not aſhamed.
6 Lo the poore crieth, and the Lord heareth him: yea, and ſaueth him out of all his troubles.
7 The Angel of the Lord tarieth round about them that feare him: and deliuereth them.
8 O taſte and ſee how gracious the Lord is: bleſſed is the man that truſteth in him.
9 O feare the Lord yee that bee his Saints: for they that feare him, lacke nothing.
10 The lions do lacke, and ſuffer hunger: but they which ſeeke the Lord, ſhall want no maner of thing that is good.
11 Come ye children, and hearken vnto me: I will teach you the feare of the Lord.
12 What man is he that luſteth to liue, and would faine ſee good dayes: keepe thy tongue from euil, and

thy

thy lips that they speake no guile.

13 Eschew euill, & do good: seeke peace, & ensue it.

14 The eyes of the Lord are ouer the righteous: and his eares are open vnto their prayers.

15 The countenance of the Lorde is against them that doe euill: to roote out the remembrance of them from the earth.

16 The righteous cry, and the Lord heareth them: and deliuereth them out of all their troubles.

17 The Lord is nigh vnto them that are of a contrite heart: & wil saue such as be of an humble spirit.

18 Great are the troubles of the righteous: but the Lord deliuereth him out of all.

19 Hee keepeth all his bones: so that not one of them is broken.

20 But misfortune shal slay the vngodly: and they that hate the righteous, shalbe desolate.

21 The Lord deliuereth the soules of his seruãts: & all they ẏ put their trust in him, shall not be destitute.

Iudica Domine. Psal. 35.

DEade thou my cause, O Lorde, with them that striue with mee: & fight thou against them that fight against me. Morning prayer.

2 Lay hand vpon the shield and buckler: and stand vp to helpe me.

3 Bring forth the speare, and stop the way against them that persecute me: say vnto my soule, I am thy saluation.

4 Let them be confounded, and put to shame that seeke after my soule: let them bee turned backe, and brought to confusion, that imagine mischiefe for me.

5 Let them be as the dust before the winde: and the Angel of the Lord scattering them.

6 Let their way be darke and slippery: and let the Angel of the Lord persecute them.

7 For

7 For they haue priuily laid their net to destroy me without a cause: yea, euen without a cause haue they made a pit for my soule.

8 Let a sudden destruction come vpon him vnawares, and his nette that hee had layd priuily, catch himselfe: that he may fall into his owne mischiefe.

9 And my soule, be ioyfull in the Lord: it shall reioyce in his saluation.

10 All my bones shall say, Lord, who is like vnto thee, which deliuerest the poore from him that is too strong for him: yea, the poore and him that is in miserie, from him that spoileth him.

11 False witnes did rise vp: they laid to my charge things that I knew not.

12 They rewarded me euill for good: to the great discomfort of my soule.

13 Neuertheless, when they were sicke I put on sackcloth, and humbled my soule with fasting: and my prayer shall turne into mine owne bosome.

14 I behaued my selfe as though it had beene my friend, or my brother: I went heauily, as one that mourneth for his mother.

15 But in mine aduersitie they reioyced, and gathered them together: yea, the very abiects came together against me vnawares, making mowes at me, and ceased not.

16 With the flatterers were busie mockers: which gnashed vpon me with their teeth.

17 Lord, how long wilt thou looke vpon this: O deliuer my soule from the calamities, which they bring on me, and my darling from the Lions.

18 So will I giue thee thankes in the great Congregation: I will praise thee among much people.

19 O let not them that are mine enemies triumph ouer me vngodly: neither let them winke with their

eyes

eyes that hate me without a cause.

20 And why? their communing is not for peace: but they imagine deceitfull words against them that are quiet in the land.

21 They gaped on mee with their mouthes, and said: fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seene, O Lord: hold not thy tongue then, goe not farre from me, O Lord.

23 Awake and stand vp to iudge my quarrell: auenge thou my cause, my God and my Lord.

24 Iudge mee, O Lord my God, according to thy righteousnesse: and let them not triumph ouer me.

25 Let them not say in their hearts, There, there, so would wee haue it: neither let them say, Wee haue deuoured him.

26 Let them be put to confusion & shame together that reioyce at my trouble: let them bee clothed with rebuke & dishonor, that boast themselues against me.

27 Let them be glad & reioyce, that fauour my righteous dealing: yea, let thē say alway, Blessed be the Lord, which hath pleasure in the prosperitie of his seruant.

28 And as for my tongue, it shall bee talking of thy righteousnesse: and of thy praise all the day long.

Dixit iniustos. Psal. 36.

MY heart sheweth me the wickednes of the vngodly: that there is no feare of God before his eyes.

2 For he flattereth himselfe in his owne sight: vntill his abominable sinne be found out.

3 The words of his mouth are vnrighteous, and full of deceit: he hath left off to behaue himselfe wisely, and to doe good.

4 He imagineth mischiefe vpon his bed, and hath set himselfe in no good way: neither doeth he abhorre any thing that is euill.

5 Thy mercie (O Lord) reacheth vnto the hea-

uens:

uens: and thy faithfulnesse vnto the cloudes.

6 Thy righteousnes standeth like the strong mountaines: thy iudgements are like the great deepe.

7 Thou Lord shalt saue both man and beast, how excellent is thy mercie, O God: & the children of men shall put their trust vnder the shadow of thy wings.

9 They shall bee satisfied with the plentifulnesse of thy house: and thou shalt giue them drinke of thy pleasures, as out of the riuer.

9 For with thee is the well of life: and in thy light shall we see light.

10 O continue forth thy louing kindnesse vnto them that know thee: and thy righteousnesse vnto them that are true of heart.

11 O let not the foot of pride come against me: and let not the hand of the vngodly cast me downe.

12 There are they fallen (all) that worke wickednesse: they are cast downe, and shal not be able to stand.

Noli æmulari. Psal. 37.

Euening prayer.

FRet not thy selfe because of the vngodly: neither be thou enuious against the euill doers.

2 For they shal soone be cut downe like the grasse: and be withered euen as the greene herbe.

3 Put thou thy trust in the Lord, and bee doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord: and he shal giue thee thy hearts desire.

5 Commit thy way vnto the Lord, and put thy trust in him: and he shall bring it to passe.

6 Hee shall make thy righteousnesse as cleare as the light: and thy iust dealing as the noone day.

7 Hold thee still in the Lord, & abide patiently vpon him: but grieue not thy selfe at him whose way doeth prosper, against ỹ man that doth after euil counsailes.

8 Leaue off from wrath, and let goe displeasure:

fret

fret not thy selfe, lest thou be moued to do euil.

9 Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the vngodly shalbe cleane gone: thou shalt look after his place, & he shalbe away.

11 But the meeke spirited shall possesse the earth: and shalbe refreshed in the multitude of peace.

12 The vngodly seeketh counsel against the iust: and gnasheth vpon him with his teeth.

13 The Lord shall laugh him to scorne: for he hath sene that his day is coming.

14 The vngodly haue drawen out the sword, and haue bent their bow: to cast downe the poore and needie, and to slay such as be of a right conuersation.

15 Their sword shal go through their owne heart: and their bow shalbe broken.

16 A small thing that the righteous hath: is better then great riches of the vngodly.

17 For the armes of the vngodly shall bee broken: and the Lord vpholdeth the righteous.

18 The Lord knoweth the dayes of the godly: and their inheritance shall endure for euer.

19 They shall not bee confounded in the perilous time: & in the daies of dearth they shall haue ynough.

20 As for the vngodly, they shal perish, and the enemies of the Lord shall consume as the fat of lambes: yea, euen as the smoke shall they consume away.

21 The vngodly borroweth & payeth not againe: but the righteous is mercifull and liberall.

22 Such as be blessed of God shal possesse the land: and they that be cursed of him, shalbe rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himselfe.

24 Though he fall, he shal not be cast away: for the Lord vpholdeth him with his hand.

25 I haue been young, and now am old: and yet saw I neuer the righteous forsaken, nor his seed begging their bread.

26 The righteous is euer mercifull, and lendeth: and his seed is blessed.

27 Flee from euill, and doe the thing that is good: and dwell for euermore.

28 For the Lord loueth the thing that is right: he forsaketh not his that be godly, but they are preserued for euer.

29 The righteous shall be punished: as for the seed of the vngodly, it shalbe rooted out.

30 The righteous shall inherit the land: and dwel therein for euer.

31 The mouth of ỹ righteous is exercised in wisedome: and his tongue will be talking of iudgement.

32 The Law of his God is in his heart: and his goings shall not slide.

33 The vngodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leaue him in his hand: nor condemne him when he is iudged.

35 Hope thou in the Lord, and keepe his way, and he shal promote thee, that thou shalt possesse the land: when the vngodly shall perish, thou shalt see it.

36 I my selfe haue seene the vngodly in great power: and flourishing like a greene bay tree.

37 And I went by, and lo, he was gone: I sought him, but his place could no where be found.

38 Keepe innocencie, and take heed vnto the thing that is right: for that shal bring a man peace at ỹ last.

39 As for the transgressors, they shall perish together: and the end of the vngodly is, They shalbe rooted out at the last.

40 But ỹ saluation of the righteous cõmeth of the

Lord:

Lord: which is also there strength in y time of trouble.
41 And the Lord shall stand by them and saue them: he shall deliuer them from the vngodly, and shall saue them, because they put their trust in him.

Domine ne in furore. Psal. 38.

Put me not to rebuke (O Lord) in thine anger: neither chasten me in thy heauie displeasure. Morning prayer.
2 For thine arrowes sticke fast in me: and thy hand presseth me sore.
3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones by reason of my sinne.
4 For my wickednesses are gone ouer my head: and are like a sore burthen too heauie for me to beare.
5 My wounds stinke, and are corrupt: through my foolishnesse.
6 I am brought into so great trouble and misery: that I goe mourning all the day long.
7 For my loynes are filled with a sore disease: and there is no whole part in my body.
8 I am feeble and sore smitten: I haue roared for the very disquietnesse of my heart.
9 Lord, thou knowest all my desire: and my groning is not hid from thee.
10 My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from me.
11 My louers & my neighbours did stand looking vpon my trouble: and my kinsmen stood afarre off.
12 They also that sought after my life, layd snares for me: & they that went about to doe me euil, talked of wickednesse, and imagined deceit all the day long.
13 As for mee, I was like a deafe man and heard not: and as one that is dumbe, which doeth not open his mouth.
14 I became euen as a man that heareth not: and

in whose mouth are no reuocations.

15 For in thee, O Lord haue I put my trust: thou shalt answere for me, O Lord my God.

16 I haue required that they (euen mine enemies) should not triumph ouer me: for when my foot slipt, they reioyced greatly against me.

17 And I truely am set in the plague: and my heauinesse is euer in my sight.

18 For I will confesse my wickednes: and be sorie for my sinne.

19 But mine enemies liue and are mightie: and they that hate me wrongfully are many in number.

20 They also that reward euill for good, are against me: because I follow the thing that good is.

21 Forsake me not, O Lord my God: be not thou farre from me.

22 Haste thee to helpe mee: O Lord God my saluation.

Dixi, custodiam. Psal. 39.

I Said, I will take heed to my wayes: that I offend not in my tongue.

2 I will keepe my mouth (as it were with a bridle:) while the vngodly is in my sight.

3 I held my tongue, and spake nothing: I kept silence, yea, euen from good words, but it was paine and griefe to me.

4 My heart was hote within mee, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

5 Lord, let me know mine ende, & the number of my daies: & I may be certified how long I haue to liue.

6 Behold, thou hast made my dayes as it were a span long: & mine age is euen as nothing in respect of thee, & verily euery man liuing is altogether vanitie.

7 For man walketh in a vaine shadow, and disquieteth

quieteth himselfe in vaine: he heapeth vp riches, and cannot tell who shall gather them.

8 And now Lord, what is my hope: truely my hope is euen in thee.

9 Deliuer me from all mine offences: and make me not a rebuke vnto the foolish.

10 I became dumbe, and opened not my mouth: for it was thy doing.

11 Take thy plague away from mee: I am euen consumed by the meanes of thy heauie hand.

12 When thou with rebukes doest chasten man for sinne, thou makest his beautie to consume away like as it were a moth fretting a garment: euery man therefore is but vanitie.

13 Heare my prayer, O Lord, and with thine eares consider my calling: hold not thy peace at my teares.

14 For I am a stranger with thee, and a soiourner: as all my fathers were.

15 O spare mee a little, that I may recouer my strength: before I goe hence, and be no more seene.

Expectans expectaui. Psal. 40.

I waited patiently for the Lord: and he enclined vnto me, and heard my calling.

2 Hee brought me also out of the horrible pit, out of the myre and clay: and set my feete vpon the rocke, and ordered my goings.

3 And he hath put a new song in my mouth: euen a thanksgiuing vnto our God.

4 Many shall see it, and feare: and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord: and turned not vnto the proud, and to such as goe about with lies.

6 O Lord my God, great are thy wonderous workes which thou hast done; like as bee also thy

thoughts which are to vs ward, and yet there is no man that ordereth them vnto thee.

7 If I would declare them and speake of them: they should be more then I am able to expresse.

8 Sacrifice and meat offering thou wouldest not haue: but mine eares hast thou opened.

9 Burnt offerings and sacrifice for sinne hast thou not required: then said I, Loe, I come.

10 In the volume of the booke it is written of me, that I should fulfill thy will, O my God: I am content to doe it, yea, thy Law is within my heart.

11 I haue declared thy righteousnesse in the great Congregation: loe, I will not refraine my lippes, O Lord, and that thou knowest.

12 I haue not hid thy righteousnes within my heart: my talking hath bene of thy truth, & of thy saluation.

13 I haue not kept backe thy louing mercie and trueth: from the great Congregation.

14 Withdraw we not thou thy mercie from mee, O Lord: let thy louing kindnesse and thy trueth alway preserue me.

15 For innumerable troubles are come about me, my sinnes haue taken such hold vpon mee, that I am not able to looke vp: yea, they are mo in number then the haires of my head, and my heart hath failed me.

16 O Lord, let it bee thy pleasure to deliuer mee: make haste (O Lord) to helpe me.

17 Let them be ashamed and confounded together that seeke after my soule to destroy it: let them bee driuen backward and put to rebuke that wish me euill.

18 Let them be desolate and rewarded with shame, that say vnto me: Fie vpon thee, fie vpon thee.

19 Let all those that seeke thee, be ioyfull and glad in thee: and let such as loue thy saluation, say alway, The Lord be praised.

20 As for me, I am poore and needie: but the Lord careth for me.

21 Thou art my helper and Redeemer: make no long tarying, O my God.

Beatus qui intelligit. Psal 41.

BLessed is he that considereth the poore and needie: the Lorde shall deliuer him in the time of trouble. Euening prayer.

2 The Lord preserue him & keepe him aliue, that hee may be blessed vpon earth: and deliuer not thou him into the wil of his enemies.

3 The Lord comfort him when he lieth sicke vpon his bed: make thou all his bed in his sickenesse.

4 I said, Lord bee mercifull vnto mee: heale my soule, for I haue sinned against thee.

5 Mine enemies speake euill of mee: when shall he die, and his name perish?

6 And if he come to see me, hee speaketh vanitie: and his heart conceiueth falshood within himselfe, and when he commeth forth, he telleth it.

7 All mine enemies whisper together against me: euen against me doe they imagine this euill.

8 Let the sentence of guiltinesse proceede against him: and now that he lieth, let him rise vp no more.

9 Yea, euen mine owne familiar friend whom I trusted: which did also eate of my bread, hath layde great wait for me.

10 But be thou mercifull vnto me, O Lord: raise thou me vp againe, and I shall reward them.

11 By this I know thou fauourest me: that mine enemie doeth not triumph against me.

12 And when I am in my health, thou vpholdest me: and shalt set me before thy face for euer.

13 Blessed be the Lord God of Israel: world without end. Amen.

Quemadmodum. Psal. 42.

LIke as the Hart desireth the water brookes: so longeth my soule after thee, O God.

2 My soule is athirst for God, yea, euen for the liuing God: when shall I come to appeare before the presence of God?

3 My teares haue bene my meat day and night: while they dayly say vnto mee, Where is now thy God?

4 Now when I thinke thereupon, I powre out my heart by my selfe: for I went with the multitude, and brought them forth into the house of God.

5 In the voyce of praise and thankesgiuing: among such as keepe holy day.

6 Why art thou so full of heauinesse, O my soule: and why art thou so disquieted within me?

7 Put thy trust in God: for I will yet giue him thankes for the helpe of his countenance.

8 My God, my soule is vexed within mee: therefore will I remember thee, concerning the land of Jordan, and the little hill of Hermon.

9 One deepe calleth another, because of the noise of the water pipes: all thy waues and stormes are gone ouer me.

10 The Lorde hath granted his louing kindnesse on the day time; and in the night season did I sing of him, and made my prayer vnto the God of my life.

11 I will say vnto the God of my strength, why hast thou forgotten mee: why goe I thus heauily, while the enemie oppresseth me?

12 My bones are smitten asunder as with a sword: while mine enemies ỹ trouble me, cast me in the teeth.

13 Namely, while they say daily vnto me: Where is now thy God?

14 Why art thou so vexed, O my soule: and why

art

art thou so disquieted within me?

15 O put thy trust in God: for I will yet thanke him, which is the help of my countenance, & my God.

Iudica me Deus. Psal. 43.

GIue sentence with mee, O God, and defend my cause against the vngodly people: O deliuer mee from the deceitfull and wicked man.

2 For thou art the God of my strength, why hast thou put mee from thee: and why goe I so heauily, while the enemie oppresseth me?

3 Oh send out thy light and thy trueth, that they may lead me: and bring me vnto thy holy hill, and to thy dwelling.

4 And that I may go vnto the altar of God, euen vnto the God of my ioy and gladnesse: and vpon the harpe wil I giue thanks vnto thee, O God, my God.

5 Why art thou so heauie, O my soule: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet giue him thankes, which is the helpe of my countenance, and my God.

Deus auribus. Psal. 44.

WE haue heard with our eares, O God, our fathers haue tolde vs: what thou hast done in their time of olde. Morning prayer.

2 How thou hast driuen out the heathen with thy hand, & planted them in: how thou hast destroyed the nations, & cast them out.

3 For they gate not the land in possession through their owne sword: neither was it their owne arme that helped them.

4 But thy right hand and thine arme, and the light of thy countenance: because thou haddest a fauour vnto them.

5 Thou art my king, O God: send help vnto Jacob.

6 Through

6 Through thee will we ouerthrow our enemies: and in thy Name will wee tread them vnder that rise vp against vs.

7 For I will not trust in my bowe: it is not my sword that shall helpe me.

8 But it is thou that sauest vs from our enemies: and puttest them to confusion that hate vs.

9 Wee make our boast of God all day long: and will prayse thy Name for euer.

10 But now thou art farre off, and puttest vs to confusion: and goest not forth with our armies.

11 Thou makest vs to turne our backes vpon our enemies: so that they which hate vs spoile our goods.

12 Thou lettest vs to be eaten vp like sheepe: and hast scattered vs among the heathen.

13 Thou sellest thy people for nought: and takest no money for them.

14 Thou makest vs to bee rebuked of our neighbours: to be laughed to scorne, and had in derision of them that are round about vs.

15 Thou makest vs to bee a by-word among the heathen: and that the people shake their heads at vs.

16 My confusion is dayly before mee: and the shame of my face hath couered me.

17 For the voice of the slanderer and blasphemer: for the enemie and auenger.

18 And though all this be come vpon vs, yet doe we not forget thee: nor behaue our selues frowardly in thy Couenant.

19 Our heart is not turned backe: neither our steps gone out of thy way.

20 No not when thou hast smitten vs into ỹ place of dragons: and couered vs with the shadow of death.

21 If we haue forgotten the name of our God, and holden vp our handes to any strange god: shall not

God

God search it out? for he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long: and are counted as sheepe appointed to be slaine.

23 Up Lord, why sleepest thou? awake, and be not absent from vs for ever.

24 Wherefore hidest thou thy face? and forgettest our miserie and trouble?

25 For our soule is brought lowe, euen vnto the dust: our belly cleaueth vnto the ground.

26 Arise and helpe vs: and deliuer vs for thy mercies sake.

Eructauit cor meum. Psal. 45.

MY heart is enditing of a good matter: I speake of the things, which I haue made vnto the King.

2 My tongue is the pen: of a ready writer.

3 Thou art fairer then the children of men: full of grace are thy lips, because God hath blessed thee for ever.

4 Gird thee with thy sword vpon thy thigh, O thou most mighty: according to thy worship and renowm.

5 Good lucke haue thou with thine honour: ride on, because of the word of truth, of meekenes, & righteousnes, & thy right hand shall teach thee terrible things.

6 Thy arrowes are very sharpe, and the people shall bee subdued vnto thee: euen in the mids among the kings enemies.

7 Thy seate, O God, endureth for ever: the scepter of thy kingdome is a right scepter.

8 Thou hast loued righteousnesse, and hated iniquitie: wherefore God, euen thy God, hath anointed thee with the oyle of gladnesse aboue thy fellowes.

9 All thy garments smell of Myrrhe, Aloes, and Casia: out of the Ivorie palaces, whereby they haue made thee glad.

10 Kings daughters were among thy honourable

women:

women: vpon thy right hand did stand the Queene in a vesture of gold, wrought about with diuers colours.

11 Hearken, O daughter, & consider, encline thine eare: forget also thine own people, & thy fathers house

12 So shall the king haue pleasure in thy beautie: for he is thy Lord God, and worship thou him.

13 And the daughter of Tyre shall bee there with a gift: like as the rich also among the people shall make their supplication before thee.

14 The Kings daughter is all glorious within: her clothing is of wrought gold.

15 She shalbe brought vnto the King in raiment of needle worke: the virgins that be her felowes shal beare her companie, and shalbe brought vnto thee.

16 With ioy and gladnesse shall they bee brought: and shall enter into the Kings palace.

17 In stead of thy fathers thou shalt haue children: whom thou mayest make princes in all lands.

18 I will remember thy Name from one generation vnto another: therefore shall the people giue thankes vnto thee world without end.

Deus noster refugium. Psal. 46.

GOd is our hope and strength: a very present helpe in trouble.

2 Therefore will wee not feare though the earth be mooued: and though the hilles bee caried into the mids of the sea.

3 Though the waters thereof rage and swel: and though the mountains shake at the tempest of the same.

4 The riuers of the flood thereof shall make glad the Citie of God: the holy place of the Tabernacle of the most Highest.

5 God is in the midst of her, therefore shall she not be remoued: God shall helpe her, and that right early.

6 The heathen make much adoe, and the kingdomes

domes are mouued: but God hath shewed his voyce, and the earth shall melt away.

7 The Lord of hostes is with vs: the God of Iacob is our refuge.

8 O come hither, and beholde the workes of the Lord: what destruction hee hath wrought vpon the earth.

9 He maketh warres to cease in all the world: he breaketh the bowe, and knappeth the speare in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hostes is with vs: the God of Iacob is our refuge.

Omnes gentes plaudite. Psal. 47.

O Clap your hands together, all ye people: O sing vnto God with the voyce of melodie. Euening prayer.

2 For the Lord is high, and to be feared: he is the great King vpon all the earth.

3 Hee shall subdue the people vnder vs: and the nations vnder our feete.

4 He shall chuse out an heritage for vs: euen the worship of Iacob whom he loued.

5 God is gone vp with a merie noyse: and the Lord with the sound of the trumpe.

6 O sing praises, sing praises vnto (our) God: O sing praises, sing praises vnto our King.

7 For God is the King of all the earth: sing yee praises with vnderstanding.

8 God reigneth ouer the heathen: God sitteth vpon his Holy seat.

9 The princes of ẏ people are ioyned vnto the people of ẏ God of Abraham: for God, which is very high exalted, doeth defend ẏ earth as it were with a shield.

Magnus

Magnus Dominus. Psal. 48.

GReat is the Lord, and highly to be praised: in the Citie of our God, euen vpon his Holy hill.

2 The hill of Sion is a faire place, and the ioy of the whole earth: vpon the Northside lieth the City of the great King, God is well knowen in her palaces, as a sure refuge.

3 For loe, the Kings of the earth: are gathered and gone by together.

4 They marueiled to see such things: they were astonied, and suddenly cast downe.

5 Feare came there vpon them, and sorrow: as vpon a woman in her trauaile.

6 Thou shalt breake the ships of the sea: through the East winde.

7 Like as we haue heard, so haue we seene in the City of the Lord of hosts, in the City of our God: God vpholdeth the same for euer.

8 We waite for thy louing kindenelle, O God: in the middest of thy Temple.

9 O God, according vnto thy Name, so is thy praise vnto the worlds ende: thy right hand is full of righteousnelle.

10 Let the mount Sion reioyce, and the daughters of Iuda be glad: because of thy Iudgements.

11 Walke about Sion, and goe round about her: and tell the towers thereof.

12 Marke well her bulwarks, set vp her houses: that ye may tell them that come after.

13 For this God is our God for euer and euer: he shall be our guide vnto death.

Audite hæc omnes. Psal. 49.

OHeare yee this all ye people: ponder it with your eares all ye that dwell in the world.

2 High & low, rich and poore: one with another.

3 My

3 My mouth shall speake of wisedome: and my heart shall muse of vnderstanding.

4 I will encline mine eare to the parable: and shew my darke speech vpon the harpe.

5 Wherefore should I feare in the dayes of wickednesse: and when the wickednes of my heeles compasseth me round about?

6 There be some that put their trust in their goods: & boast themselues in the multitude of their riches.

7 But no man may deliuer his brother: nor make agreement vnto God for him.

8 For it cost more to redeeme their soules: so that he must let that alone for euer.

9 Yea, though he liue long: and see not the graue.

10 For hee seeth that wise men also die, and perish together: as well as the ignorant & foolish, and leaue their riches for other.

11 And yet they thinke that their houses shall continue for euer: and that their dwelling places shal endure from one generation to another, & call the lands after their owne names.

12 Neuertheless, man will not abide in honour: seeing hee may bee compared vnto the beasts that perish, this is the way of them.

13 This is their foolishnesse: and their posteritie praise their saying.

14 They lie in the hell like sheepe, death gnaweth vpon them, and the righteous shall haue domination of them in the morning: their beautie shall consume in the sepulchre out of their dwelling.

15 But God hath deliuered my soule frō the place of hell: for he shall receiue me.

16 Be not thou afraid though one bee made rich: or if the glory of his house be increased.

17 For he shal cary nothing away with him when he

he dieth: neither shall his pompe follow him.

18 For while he liued, he counted himselfe an happie man: and so long as thou doest wel vnto thy selfe, men will speake good of thee.

19 Hee shall follow the generation of his fathers: and shall neuer see light.

20 Man being in honour, hath no vnderstanding: but is compared vnto the beasts that perish.

Deus deorum. Psal. 50.

Morning prayer.

THe Lord, euen the most mightie God hath spoken: and called the world from the rising vp of the Sun vnto the going down thereof.

2 Out of Sion hath God appeared: in perfect beautie.

3 Our God shal come, and shal not keepe silence: there shall goe before him a consuming fire, & a mightie tempest shall be stirred vp round about him.

4 Hee shall call the heauen from aboue: and the earth, that he may iudge his people.

5 Gather my Saints together vnto mee: those that haue made a couenant with me with sacrifice.

6 And the heauens shall declare his righteousnesse: for God is iudge himselfe.

7 Heare, O my people, and I will speake: I my selfe will testifie against thee, O Israel, for I am God, euen thy God.

8 I will not reproue thee, because of thy sacrifices, or for thy burnt offerings: because they were not alway before me.

9 I will take no bullocke out of thy house: nor hee goates out of thy folds.

10 For all the beasts of the forrest are mine: and so are the cattels vpon a thousand hils.

11 I know all the foules vpon the mountaines: and the wilde beasts of the field are in my sight.

12 If

12 If I bee hungry, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eate Buls flesh: and drinke the blood of Goates?

14 Offer vnto God thankesgiuing: and pay thy vowes vnto the most Highest.

15 And call vpon me in the time of trouble: so will I heare thee, and thou shalt praise me.

16 But vnto the vngodly said God: Why doest thou preach my lawes, & takest my couenãt in thy mouth?

17 Whereas thou hatest to be reformed: and hast cast my words behind thee.

18 When thou sawest a thiefe, thou consentedst vnto him: and hast beene partaker with the adulterers.

19 Thou hast let thy mouth speake wickednesse: and with thy tongue thou hast set forth deceit.

20 Thou satest and spakest against thy brother: yea, and hast slandered thine owne mothers sonne.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly that I am euen such a one as thy selfe: but I wil reprooue thee, and set before thee the things that thou hast done.

22 O consider this, yee that forget God: least I plucke you away, and there be none to deliuer you.

23 Who so offereth me thankes and praise, hee honoureth me: and to him that ordereth his conuersation right, will I shew the saluation of God.

Miserere mei Deus. Psal. 51.

HAue mercy vpon me, O God, after thy great goodnesse: according vnto the multitude of thy mercies doe away mine offences.

2 Wash me throughly from my wickednesse: and cleanse me from my sinne.

3 For I knowledge my faults: and my sinne is euer before me.

4 Against thee only haue I sinned, and done this euil in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

5 Behold, I was shapen in wickednesse: and in sinne hath my mother conceiued me.

6 But lo, thou requirest trueth in ꝑ inward parts: and shalt make me to vnderstand wisedome secretly.

7 Thou shalt purge me with Hyssope, and I shall be cleane: thou shalt wash mee, and I shall be whiter then snow.

8 Thou shalt make me heare of ioy and gladnes: that the bones which thou hast broken may reioyce.

9 Turne thy face from my sinnes: and put out all my misdeeds.

10 Make me a cleane heart, O God: and renew a right spirit within me.

11 Cast me not away from thy presence: and take not thy holy spirit from me.

12 O giue me the comfort of thy help againe: and stablish me with thy free spirit.

13 Then shal I teach thy wayes vnto the wicked: and sinners shalbe conuerted vnto thee.

14 Deliuer me from bloodguiltines, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

15 Thou shalt open my lips, O Lord: ꝑ my mouth shall shew thy praise.

16 For thou desirest no sacrifice, els would I giue it thee: but thou delightest not in burnt offerings.

17 The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

18 O bee fauourable and gracious vnto Sion: build thou the walles of Hierusalem.

19 Then shalt thou be pleased with the sacrifice of righteousnes, with the burnt offrings and oblations:

then

then shall they offer yong bullockes vpon thine altar.

Quid gloriaris? Psal. 52.

WHy boastest thou thy selfe, thou tyrant: that thou canst doe mischiefe?

2 whereas ꝑ goodnes of God: endureth yet dayly.

3 Thy tongue imagineth wickednesse: and with lyes thou cuttest like a sharpe rasour.

4 Thou hast loued vnrighteousnesse more then goodnesse: & to talke of lies more then righteousnes.

5 Thou hast loued to speake all wordes that may doe hurt: O thou false tongue.

6 Therefore shall God destroy thee for euer: hee shall take thee and plucke thee out of thy dwelling, and roote thee out of the land of the liuing.

7 The righteous also shal see this, and feare: and shall laugh him to scorne.

8 Loe, this is the man that tooke not God for his strength: but trusted vnto the multitude of his riches, and strengthened himselfe in his wickednesse.

9 As for me, I am like a greene Oliue tree in the house of God: my trust is in the tender mercie of God for euer and euer.

10 I wil alwayes giue thankes vnto thee for that thou hast done: and I will hope in thy Name, for thy Saints like it well.

Dixit insipiens. Psal. 53.

THe foolish body hath said in his heart: There is no God. Euening prayer.

2 Corrupt are they, & become abominable in their wickednesse: there is none that doeth good.

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5 Are not they without vnderstanding that worke wickednes: eating vp my people as if they would eate bread? they haue not called vpon God.

6 They were afraid where no feare was: for God hath broken ỹ bones of him ỹ besieged thee, thou hast put them to cõfusion because God hath despised them.

7 Oh that the saluation were giuen vnto Israel out of Sion: Oh that the Lorde would deliuer his people out of captiuitie.

8 Then should Iacob reioyce: and Israel should be right glad.

Deus in nomine. Psal 54.

SAue me, O God, for thy Names sake: and auenge me in thy strength.

2 Heare my prayer, O God: and hearken vnto the wordes of my mouth.

3 For strangers are risen vp against me: and tyrants, which haue not God before their eyes, seeke after my soule.

4 Behold, God is my helper: the Lord is with them that vphold my soule.

5 Hee shall reward euill vnto mine enemies: destroy thou them in thy trueth.

6 An offering of a free heart will I giue thee, and praise thy name, O Lord: because it is so comfortable.

7 For he hath deliuered me out of all my trouble: & mine eye hath seene his desire vpon mine enemies.

Exaudi Deus. Psal. 55.

HEare my prayer, O God: and hide not thy selfe from my petition.

2 Take heede vnto mee, and heare mee: how I mourne in my prayer, and am vexed.

3 The enemie cryeth so, and the vngodly commeth on so fast: for they are minded to doe mee some mischiefe,

mischiefe, so maliciously are they set against me.

4 My heart is disquieted within mee: and the feare of death is fallen vpon me.

5 Fearefulnesse and trembling are come vpon me: and an horrible dread hath ouerwhelmed mee.

6 And I said, O that I had wings like a doue: for then would I flee away, and be at rest.

7 Loe, then would I get me away farre off: and remaine in the wildernesse.

8 I would make haste to escape: because of the stormie wind and tempest.

9 Destroy their tongues, O Lord, & diuide them: for I haue spied vnrighteousnesse, & strife in the citie.

10 Day and night they go about within the wals thereof: mischiefe also and sorow are in the mids of it.

11 Wickednesse is therein: deceite, and guile goe not out of their streetes.

12 For it is not an open enemie that hath done mee this dishonour: for then I could haue borne it.

13 Neither was it mine aduersarie that did magnifie himselfe against mee: for then peradventure I would haue hid my selfe from him.

14 But it was euen thou my companion: my guide, and mine owne familiar friend.

15 We tooke sweete counsel together: and walked in the house of God as friends.

16 Let death come hastily vpon them, and let them goe downe quicke into hell: for wickednesse is in their dwellings, and among them.

17 As for me, I will call vpon God: and the Lord shall saue me.

18 In the euening and morning, and at noone day will I pray, and that instantly: and he shall heare my voyce.

19 It is hee that hath deliuered my soule in peace

he dieth: neither shall his pompe follow him.

18 For while he liued, he counted himselfe an happie man: and so long as thou doest wel vnto thy selfe, men will speake good of thee.

19 Hee shall follow the generation of his fathers: and shall neuer see light.

20 Man being in honour, hath no vnderstanding: but is compared vnto the beasts that perish.

Deus deorum. Psal. 50.

Morning prayer.

THe Lord, euen the most mightie God hath spoken: and called the world from the rising vp of the Sun vnto the going down thereof.

2 Out of Sion hath God appeared: in perfect beautie.

3 Our God shal come, and shal not keepe silence: there shall goe before him a consuming fire, & a mightie tempest shall be stirred vp round about him.

4 Hee shall call the heauen from aboue: and the earth, that he may iudge his people.

5 Gather my Saints together vnto mee: those that haue made a couenant with me with sacrifice.

6 And the heauens shall declare his righteousnesse: for God is iudge himselfe.

7 Heare, O my people, and I will speake: I my selfe will testifie against thee, O Israel, for I am God, euen thy God.

8 I will not reprooue thee, because of thy sacrifices, or for thy burnt offerings: because they were not alway before me.

9 I will take no bullocke out of thy house: nor hee goates out of thy folds.

10 For all the beasts of the forrest are mine: and so are the cattels vpon a thousand hils.

11 I know all the foules vpon the mountaines: and the wilde beasts of the field are in my sight.

12 If

12 If I bee hungry, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eate Buls flesh: and drinke the blood of Goates?

14 Offer vnto God thankesgiuing: and pay thy vowes vnto the most Highest.

15 And call vpon me in the time of trouble: so will I heare thee, and thou shalt praise me.

16 But vnto the vngodly said God: Why doest thou preach my lawes, & takest my couenãt in thy mouth?

17 Whereas thou hatest to be reformed: and hast cast my words behind thee.

18 When thou sawest a theefe, thou consentedst vnto him: and hast beene partaker with the adulterers.

19 Thou hast let thy mouth speake wickednesse: and with thy tongue thou hast set forth deceit.

20 Thou satest and spakest against thy brother: yea, and hast slandered thine owne mothers sonne.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly that I am euen such a one as thy selfe: but I wil reproue thee, and set before thee the things that thou hast done.

22 O consider this, yee that forget God: least I plucke you away, and there be none to deliuer you.

23 Who so offereth me thankes and praise, hee honoureth me: and to him that ordereth his conuersation right, will I shew the saluation of God.

Miserere mei Deus. Psal. 51.

HAue mercy vpon me, O God, after thy great goodnesse: according vnto the multitude of thy mercies doe away mine offences.

2 Wash me throughly from my wickednesse: and cleanse me from my sinne.

3 For I knowledge my faults: and my sinne is euer before me.

4 Against thee only haue I sinned, and done this euil in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

5 Behold, I was shapen in wickednesse: and in sinne hath my mother conceiued me.

6 But lo, thou requirest trueth in ỹ inward parts: and shalt make me to vnderstand wisedome secretly.

7 Thou shalt purge me with Hysope, and I shall be cleane: thou shalt wash mee, and I shall be whiter then snow.

8 Thou shalt make me heare of ioy and gladnes: that the bones which thou hast broken may reioyce.

9 Turne thy face from my sinnes: and put out all my misdeeds.

10 Make me a cleane heart, O God: and renew a right spirit within me.

11 Cast me not away from thy presence: and take not thy holy spirit from me.

12 O giue me the comfort of thy help againe: and stablish me with thy free spirit.

13 Then shal I teach thy wayes vnto the wicked: and sinners shalbe conuerted vnto thee.

14 Deliuer me from bloodguiltines, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

15 Thou shalt open my lips, O Lord: & my mouth shall shew thy praise.

16 For thou desirest no sacrifice, els would I giue it thee: but thou delightest not in burnt offerings.

17 The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

18 O bee fauourable and gracious vnto Sion: build thou the walles of Hierusalem.

19 Then shalt thou be pleased with the sacrifice of righteousnes, with the burnt offrings and oblations:

then

then shall they offer yong bullockes vpon thine altar.

Quid gloriaris? Psal. 52.

WHy boastest thou thy selfe, thou tyrant: that thou canst doe mischiefe?

2 whereas ỹ goodnes of God: endureth yet dayly.

3 Thy tongue imagineth wickednesse: and with lyes thou cuttest like a sharpe rasour.

4 Thou hast loued vnrighteousnesse more then goodnesse: & to talke of lies more then righteousnes.

5 Thou hast loued to speake all wordes that may doe hurt: O thou false tongue.

6 Therefore shall God destroy thee for euer: hee shall take thee and plucke thee out of thy dwelling, and roote thee out of the land of the liuing.

7 The righteous also shal see this, and feare: and shall laugh him to scorne.

8 Loe, this is the man that tooke not God for his strength: but trusted vnto the multitude of his riches, and strengthened himselfe in his wickednesse.

9 As for me, I am like a greene Oliue tree in the house of God: my trust is in the tender mercie of God for euer and euer.

10 I wil alwayes giue thankes vnto thee for that thou hast done: and I will hope in thy Name, for thy Saints like it well.

Dixit insipiens. Psal. 53.

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18 In the euening and morning, and at noone day will I pray, and that instantly: and he shall heare my voyce.

19 It is hee that hath deliuered my soule in peace

from the battell that was against me: for there were many with me.

20 Yea, euen God that endureth for euer, shall heare mee, and bring them downe: for they will not turne, nor feare God.

21 He laide his hands vpon such as be at peace with him: and he brake his couenant.

22 The wordes of his mouth were softer then butter, hauing warre in his heart: his wordes were smoother then oyle, and yet be they very swords.

23 O cast thy burden vpon the Lord, & he shal nourish thee: & shal not suffer the righteous to fal for euer.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The bloodthirstie and deceitfull men shall not liue out halfe their dayes: neuertheless, my trust shall be in thee, O Lord.

Miserere mei Deus. Psal. 56.

Morning prayer.

BE mercifull vnto mee, O God, for man goeth about to deuoure me: hee is dayly fighting and troubling me.

2 Mine enemies are daily in hand to swallow me vp: for they be many that fight against me, O thou most Highest.

3 Neuertheless, though I am sometime afraid: yet put I my trust in thee.

4 I will praise God because of his word: I haue put my trust in God, and wil not feare what flesh can doe vnto me.

5 They daily mistake my wordes: all that they imagine, is to doe me euill.

6 They hold al together, & keepe themselues close: and marke my steps, when they lay wait for my soule.

7 Shall they escape for their wickednesse: thou O God, in thy displeasure shalt cast them downe.

8 Thou

8 Thou tellest my flittings, put my teares into thy bottell: are not these things noted in thy booke?
9 Whensoeuer I call vpon thee, then shall mine enemies be put to flight: this I know, for God is on my side.
10 In Gods word will I reioyce: in the Lordes word will I comfort me.
11 Yea, in God haue I put my trust: I wil not be afraid what man can doe vnto me.
12 Vnto thee, O God, will I pay my vowes: vnto thee will I giue thankes.
13 For thou hast deliuered my soule from death, and my feete from falling: that I may walke before God in the light of the liuing.

Miserere mei Deus. Psal. 57.

BE mercifull vnto mee, O God, be mercifull vnto mee, for my soule trusteth in thee: and vnder the shadow of thy wings shall be my refuge, vntill this tyrannie be ouerpast.
2 I wil call vnto the most hie God: euen vnto the God ẏ shall performe the cause which I haue in hand.
3 He shall send from heauen: and saue mee from the reproofe of him that would eate me vp.
4 God shall send forth his mercie and trueth: my soule is among Lions.
5 And I lie euen among the children of men that are set on fire: whose teeth are speares and arrowes, and their tongue a sharpe sword.
6 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.
7 They haue laide a net for my feete, and pressed downe my soule: they haue digged a pit before mee, and are fallen into the middest of it themselues.
8 My heart is fixed, O God, my heart is fixed: I will sing and giue praise.

9 Awake vp my glory, awake Lute and Harpe: I my selfe will awake right early.

10 I wil giue thankes vnto thee, O Lord, among the people: & I wil sing vnto thee among the nations.

11 For the greatnesse of thy mercie reacheth vnto the heauens: and thy trueth vnto the cloudes.

12 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

Si vere vtique. Psal. 58.

ARe your mindes set vpon righteousnesse, O yee Congregation: and doe yee iudge the thing that is right, O ye sonnes of men?

2 Yea, yee imagine mischiefe in your heart vpon the earth: and your hands deale with wickednesse.

3 The vngodly are froward euen from their mothers wombe: assoone as they bee borne they goe astray, and speake lies.

4 They are as venemous as the poison of a Serpent: euen like ỹ deafe Adder that stoppeth her eares.

5 Which refuseth to heare the voice of the Charmer: charme he neuer so wisely.

6 Breake their teeth, O God, in their mouthes, smite the iawe bones of the Lions, O Lord: let them fall away like water that runneth apace, and when they shoot their arrowes, let them be rooted out.

7 Let them consume away like a snaile, and bee like the vntimely fruite of a woman: and let them not see the Sunne.

8 Or euer your pots be made hote with thorns: so let indignation vexe him, euen as a thing that is rawe.

9 The righteous shall reioyce when he seeth the vengeance: he shall wash his footsteps in the blood of the vngodly.

10 So that a man shall say, Verely there is a reward

ward for the righteous: doubtles there is a God that iudgeth the earth.

Eripe me de inimicis. Psal 59.

DEliuer mee from mine enemies, O God: defend me from them that rise vp against mee. Euening prayer.

2 O deliuer me from the wicked doers: and saue me from the bloodthirstie men.

3 For loe, they lie waiting for my soule: the mightie men are gathered against me, without any offence or fault of me, O Lord.

4 They run and prepare themselues without my fault: arise thou therefore to helpe me, and behold.

5 Stand vp, O Lord God of hostes, thou God of Israel, to visit all the Heathen: and be not mercifull vnto them that offend of malicious wickednesse.

6 They go to and fro in the euening: they grinne like a dogge, and runne about through the citie.

7 Beholde, they speake with their mouth, and swords are in their lips: for who doeth heare?

8 But thou, O Lord, shalt haue them in derision: and thou shalt laugh all the Heathen to scorne.

9 My strength will I ascribe vnto thee: for thou art the God of my refuge.

10 God sheweth me his goodnesse plenteously: and God shall let me see my desire vpon mine enemies.

11 Slay them not, least my people forget it: but scatter them abroad among the people, and put them downe, O Lord, our defence.

12 For the sin of their mouth, and for the words of their lips, they shall bee taken in their pride: and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish: and know that it is God which ruleth in Jacob, and vnto the ends of the world.

14 And

14 And in the euening they will returne: grinne like a dogge, and will goe about the citie.

15 They will runne here and there for meate: and grudge if they be not satisfied.

16 As for mee, I will sing of thy power, and will praise thy mercy betimes in the morning: for thou hast bene my defence & refuge in ỹ day of my trouble.

17 Vnto thee, O my strength, wil I sing: for thou, O God, art my refuge, and my mercifull God.

Deus repulisti nos. Psal. 60.

O God, thou hast cast vs out, & scattered vs abroad: thou hast also bene displeased, O turne thee vnto vs againe.

2 Thou hast mooued the land, & diuided it: heale the sores thereof, for it shaketh.

3 Thou hast shewed thy people heauie things: thou hast giuen vs a drinke of deadly wine.

4 Thou hast giuen a token for such as feare thee: that they may triumph because of the trueth.

5 Therefore were thy beloued deliuered: helpe me with thy right hand, and heare me.

6 God hath spoken in his holinesse, I will reioyce and diuide Sichem: & mete out the valley of Sucoth.

7 Gilead is mine, & Manasses is mine: Ephraim also is the strength of my head, Iuda is my lawgiuer.

8 Moab is my washpot, ouer Edom will I cast out my shooe: Philistia be thou glad of me.

9 Who will leade mee into the strong citie: who will bring me into Edom?

10 Hast thou not cast vs out, O God: wilt not thou, O God, goe out with our hostes?

11 O be thou our helpe in trouble: for vaine is the helpe of man.

12 Through God will we doe great actes: for it is he that shall tread downe our enemies.

Exaudi

Exaudi Deus. Psal. 61.

HEare my crying, O God: giue eare vnto my prayer.

2 From the endes of the earth will I call vnto thee: when my heart is in heauinesse.

3 O set me vp vpon the rocke that is higher then I: for thou hast bene my hope, and a strong tower for me against the enemie.

4 I will dwell in thy tabernacle for euer: and my trust shalbe vnder the couering of thy wings.

5 For thou, O Lord, hast heard my desires: & hast giuen an heritage vnto those that feare thy Name.

6 Thou shalt grant the king a long life, that his yeeres may endure throughout all generations.

7 Hee shall dwell before God for euer: O prepare thy louing mercie and faithfulnes, that they may preserue him.

8 So will I alwayes sing praise vnto thy Name: that I may performe my vowes.

Nonne Deo. Psal. 62.

MY soule truely waiteth still vpon God: for of him commeth my saluation. Morning prayer.

2 Hee verely is my strength and my saluation: hee is my defence, so that I shall not greatly fall.

3 How long will ye imagine mischiefe against euery man: ye shall bee slaine all the sort of you, yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their deuice is only how to put out him whom God will exalt: their delight is in lies, they giue good words with their mouth, but curse with their heart.

5 Neuertheless, my soule, waite thou still vpon God: for my hope is in him.

6 He truely is my strength and my saluation: hee is my defence, so that I shall not fall.

7 In God is my health and my glorie: the rocke of my might, and in God is my trust.

8 O put your trust in him alway, yee people: powre out your hearts before him, for God is our hope.

9 As for the children of men, they are but vaine: the children of men are deceitfull vpon the weights, they are altogether lighter then vanitie it selfe.

10 O trust not in wrong and robberie, giue not your selues vnto vanitie: if riches increase, set not your heart vpon them.

11 God spake once and twise: I haue also heard the same, that power belongeth vnto God.

12 And that thou Lord art mercifull: for thou rewardest euery man according to his worke.

Deus, Deus meus. Psal. 63.

O God, thou art my God: early will I seeke thee.

2 My soule thirsteth for thee, my flesh also longeth after thee: in a barren and drie land, where no water is.

3 Thus haue I looked for thee in holinesse: that I might behold thy power and glorie.

4 For thy louing kindnes is better then the life it selfe: my lips shall praise thee.

5 As long as I liue will I magnifie thee on this maner: and lift vp my hands in thy Name.

6 My soule shall be satisfied, euen as it were with marow and fatnesse: when my mouth praiseth thee with ioyfull lips.

7 Haue I not remembred thee in my bed: and thought vpon thee when I was waking?

8 Because thou hast beene my helper: therefore vnder the shadow of thy wings will I reioyce.

9 My soule hangeth vpon thee: thy right hand hath vpholden me.

10 These also that seeke the hurt of my soule: they shall goe vnder the earth.

11 Let them fall vpon the edge of the sword: that they may be a portion for foxes.

12 But the King shall reioyce in God, all they also that sweare by him shalbe commended: for the mouth of them that speake lyes, shalbe stopped.

Exaudi Deus. Psal. 64.

HEare my voice, O God, in my prayer: preserue my life from feare of the enemie.

2 Hide me from the gathering together of the froward: and from the insurrection of wicked doers.

3 Which haue whet their tongue like a sworde: and shoot out their arrowes, euen bitter words.

4 That they may priuily shoote at him which is perfect: suddenly doe they hit him, and feare not.

5 They courage themselues in mischiefe: & commune among themselues how they may lay snares, and say that no man shall see them.

6 They imagine wickednes, and practise it: that they keepe secret among themselues, euery man in the deepe of his heart.

7 But God shall suddenly shoote at them with a swift arrow: that they shall be wounded.

8 Yea, their owne tongues shal make thē fall: in so much that who so seeth thē, shal laugh them to scorn.

9 And all men that see it, shal say, This hath God done: for they shall perceiue that it is his worke.

10 The righteous shal reioyce in the Lord, and put his trust in him: and all they that are true of heart, shalbe glad.

Te decet hymnus. Psal. 65.

THou, O God, art praised in Sion: and vnto thee shall the vowe be performed in Hierusalem. Euening prayer.

2 Thou

2 Thou that heareſt the prayer: vnto thee ſhall all fleſh come.

3 My miſdeeds preuaile againſt me: Oh be thou mercifull vnto our ſinnes.

4 Bleſſed is the man whome thou chooſeſt, and receiueſt vnto thee: hee ſhall dwell in thy court, and ſhall be ſatisfied with the pleaſures of thy houſe, euen of thy holy Temple.

5 Thou ſhalt ſhewe vs wonderfull things in thy righteouſnes, O God of our ſaluation: thou that art the hope of all the ends of the earth, and of them that remaine in the broad ſea.

6 Which in his ſtrength ſetteth faſt the mountaines: and is girded about with power.

7 Which ſtilleth the raging of the ſea: & the noiſe of his waues, and the madneſſe of his people.

8 They alſo that dwell in the vttermoſt parts of the earth, ſhalbe afraid at thy tokens: thou that makeſt the outgoings of the morning and euening to praiſe thee.

9 Thou viſiteſt the earth, and bleſſeſt it: thou makeſt it very plenteous.

10 The riuer of God is full of water: thou prepareſt their corne, for ſo thou prouideſt for the earth.

11 Thou watereſt her furrowes, thou ſendeſt raine into the little valleys thereof: thou makeſt it ſoft with the drops of raine, and bleſſeſt the encreaſe of it.

12 Thou crowneſt the yeere with thy goodneſſe: and thy clouds drop fatneſſe.

13 They ſhall drop vpon the dwellings of the wilderneſſe: and the little hils ſhall reioyce on euery ſide.

14 The folds ſhalbe full of ſheepe: the valleys alſo ſhall ſtand ſo thicke with corne, that they ſhall laugh and ſing.

Iubilate Deo. Psal. 66.

OBe ioyfull in God all ye lands: sing praises vnto the honour of his Name, make his praise to bee glorious.

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5 Hee turned the sea into drie land: so that they went through the water on foot, there did we reioyce thereof.

6 He ruleth with his power for euer, his eyes beholde the people: and such as will not beleeue, shall not be able to exalt themselues.

7 O praise our God, (ye people: and make the voice of his praise to be heard.

8 Which holdeth our soule in life: and suffereth not our feet to slip.

9 For thou, O God, hast proued vs: thou also hast tried vs, like as siluer is tried.

10 Thou broughtest vs into the snare: and layedst trouble vpon our loynes.

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12 I wil go into thy house with burnt offrings: & will pay thee my vowes which I promised with my lips, & spake with my mouth when I was in trouble.

13 I will offer vnto thee fat burnt sacrifices, with the incense of rammes: I wil offer bullocks & goats.

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and I will tell you what he hath done for my soule.

15 I called vnto him with my mouth: and gaue him praises with my tongue.

16 If I encline vnto wickednesse with my heart: the Lord will not heare me.

17 But God hath heard mee: and considered the voice of my prayer.

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Exurgat Deus. Psal 68.

Morning prayer.

LEt God arise, and let his enemies bee scattered: let them also that hate him, flee before him.

2 Like as the smoke vanisheth, so shalt thou driue them away: and like as wax melteth at the fire, so let the vngodly perish at the presence of God.

3 But let the righteous be glad and reioyce before God: let them also be merrie and ioyfull.

4 O ſing vnto God, and ſing prayſes vnto his Name: magnifie him that rideth vpon the heauens as it were vpon an horſe, prayſe him in his Name, yea, and reioyce before him.

5 He is a father of the fatherleſſe, & defendeth the cauſe of ỹ widowes: euen God in his holy habitation.

6 Hee is the God that maketh men to bee of one minde in an houſe, and bringeth the priſoners out of captiuitie: but letteth the runnagates continue in ſcarceneſſe.

7 O God, when thou wenteſt forth before the people: when thou wenteſt through the wildernes.

8 The earth ſhooke, and the heauens dropped at the preſence of God: euen as Sinai alſo was moued at the preſence of God, which is the God of Iſrael.

9 Thou, O God, ſenteſt a gracious raine vpon thine inheritance: & refreſheſt it whē it was weary.

10 Thy congregation ſhall dwel therein: for thou, O God, haſt of thy goodneſſe prepared for the poore.

11 The Lord gaue the word: great was the company of the Preachers.

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them, as in the holy place of Sinai.

18 Thou art gone vp on high, thou hast led captiuitie captiue, & receiued gifts for men: yea, euē for thine enemies, that ỹ Lord God might dwel among them.

19 Praised be the Lord dayly: euen the God which helpeth vs, and powreth his benefits vpon vs.

20 He is our God, euen the God of whom cōmeth saluation: God is the Lord by whō we escape death.

21 God shall wound the head of his enemies: and the hairie scalpe of such a one as goeth on still in his wickednesse.

22 The Lord hath said, I will bring my people againe, as I did from Basan: mine owne will I bring againe, as I did sometime from the deepe of the sea.

23 That thy foote may bee dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the same.

24 It is well seene, O God, how thou goest: how thou my God and King goest in the Sanctuary.

25 The singers go before, the minstrels follow after: in the midst are the damosels playing wt the timbrels.

26 Giue thankes, O Israel, vnto God the Lord in the Congregations: from the ground of the heart.

27 There is little Beniamin their ruler, and the princes of Iuda their counsell: the princes of Zabulon, and the princes of Nephtali.

28 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in vs.

29 For thy Temples sake at Hierusalem: so shall Kings bring presents vnto thee.

30 When the company of the spearemen, & multitude of the mightie are scattered abroad among the beastes of the people, so that they humbly bring pieces of siluer: and when hee hath scattered the people that delight in warre.

31 Then shal ỳ princes come out of Egypt: the Morians land shal soone stretch out her hands vnto God.

32 Sing vnto God, O ye kingdomes of the earth: O sing prayses vnto the Lord.

33 Which sitteth in the heauens ouer all from the beginning: loe, hee doeth send out his voice, yea, and that a mighty voyce.

34 Ascribe yee the power to God ouer Israel: his worship and strength is in the cloudes.

35 O God, wonderful art thou in thy holy places: euen the God of Israel, hee will giue strength and power vnto his people, blessed be God.

Saluum me fac. Psal. 69.

Euening prayer.

SAue me, O God: for the waters are come in, euen vnto my soule.

2 I sticke fast in the deepe mire where no ground is: I am come into deep waters, so that the floods run ouer me.

3 I am weary of crying, my throate is drie: my sight faileth me for waiting so long vpon my God.

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7 And why? for thy sake haue I suffred reproofe: shame hath couered my face.

8 I am become a stranger vnto my brethren: euen an aliant vnto my mothers children.

9 For the zeale of thy house hath euen eaten me: & ỳ rebukes of them ỳ rebuked thee, are fallen vpon me.

2 Thou that hearest the prayer: vnto thee shall all flesh come.

3 My misdeeds preuaile against me: Oh be thou mercifull vnto our sinnes.

4 Blessed is the man whome thou choosest, and receiuest vnto thee: hee shall dwell in thy court, and shall be satisfied with the pleasures of thy house, euen of thy holy Temple.

5 Thou shalt shewe vs wonderfull things in thy righteousnes, O God of our saluation: thou that art the hope of all the ends of the earth, and of them that remaine in the broad sea.

6 Which in his strength setteth fast the mountaines: and is girded about with power.

7 Which stilleth the raging of the sea: & the noise of his waues, and the madnesse of his people.

8 They also that dwell in the vttermost parts of the earth, shalbe afraid at thy tokens: thou that makest the outgoings of the morning and euening to praise thee.

9 Thou visitest the earth, and blessest it: thou makest it very plenteous.

10 The riuer of God is full of water: thou preparest their corne, for so thou prouidest for the earth.

11 Thou waterest her furrowes, thou sendest raine into the little valleys thereof: thou makest it soft with the drops of raine, and blessest the encrease of it.

12 Thou crownest the yeere with thy goodnesse: and thy clouds drop fatnesse.

13 They shall drop vpon the dwellings of the wildernesse: and the little hils shall reioyce on euery side.

14 The folds shalbe full of sheepe: the valleys also shall stand so thicke with corne, that they shall laugh and sing.

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9 For the zeale of thy house hath euen eaten me: & the rebukes of them ỹ rebuked thee, are fallen vpon me.

10 I wept and chastened my selfe with fasting: and that was turned to my reproofe.

11 I put on a sackcloth also: & they iested vpon me.

12 They that sit in the gate speake against me: and the drunkards make songs vpon me.

13 But Lord I make my prayer vnto thee: in an acceptable time.

14 Heare me, O God, in the multitude of thy mercie: euen in the trueth of thy saluation.

15 Take me out of the mire, that I sinke not: oh let me be deliuered from them that hate mee, and out of the deepe waters.

16 Let not the water flood drowne mee, neither let the deepe swallow me vp: and let not the pit shut her mouth vpon me.

17 Heare me, O Lord, for thy louing kindnesse is comfortable: turne thee vnto mee, according to the multitude of thy mercies.

18 And hide not thy face from thy seruant, for I am in trouble: oh haste thee, and heare me.

19 Draw nigh vnto my soule, and saue it: oh deliuer mee, because of mine enemies.

20 Thou hast knowen my reproofe, my shame, and my dishonour: mine aduersaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heauines: I looked for some to haue pitie on me, but there was no man, neither found I any to cõfort me.

22 They gaue me gall to eate: and when I was thirstie, they gaue me vineger to drinke.

23 Let their table bee made a snare to take themselues withal: & let the things, that should haue been for their wealth, be vnto them an occasion of falling.

24 Let their eyes be blinded, that they see not: and euer bow downe their backes.

25 Powre out thine indignation vpon them: and

let

let thy wrathfull displeasure take hold of them.

26 Let their habitation be voyde: and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten: and they talke how they may vexe them whom thou hast wounded.

28 Let them fall from one wickednes to another: and not come into thy righteousnesse.

29 Let them bee wiped out of the booke of the living: and not be written among the righteous.

30 As for me, when I am poore and in heauinesse: thy helpe, O God, shall lift me vp.

31 I will praise the Name of God with a song: and magnifie it with thankesgiuing.

32 This also shall please the Lord: better then a bullocke that hath hornes and hookes.

33 The humble shall consider this, and bee glad: seeke ye after God, and your soule shall liue.

34 For the Lord heareth the poore: and despiseth not his prisoners.

35 Let heauen and earth praise him: the sea and all that moueth therein.

36 For God will saue Sion, and build the Cities of Iuda: that men may dwell there, and haue it in possession.

37 The posteritie also of his seruants shal inherite it: and they that loue his Name, shall dwell therein.

Deus in adiutorium. Psal. 70.

HAste thee, O God, to deliuer mee: make haste to helpe me, O Lord.

2 Let them be ashamed and confounded that seeke after my soule: let them be turned backward and put to confusion that wish me euil.

3 Let them for their reward be soone brought to shame: that cry ouer me, There, there.

4 But let all thoſe that ſeeke thee, be ioyfull and glad in thee: and let all ſuch as delight in thy ſaluation, ſay alway, The Lord be prayſed.

5 As for me, I am poore and in miſery: haſte thee vnto me, O God.

6 Thou art my helper and my redeemer: O Lord, make no long tarying.

In te Domine ſperaui. Pſal. 71.

Morning prayer.

IN thee, O Lord, haue I put my truſt, let me neuer be put to confuſion: but rid mee, and deliuer mee in thy righteouſneſſe, incline thine eare vnto me, and ſaue me.

2 Be thou my ſtrong hold, whereunto I may alway reſort: thou haſt promiſed to helpe me, for thou art my houſe of defence, and my caſtle.

3 Deliuer me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

5 Through thee haue I bene holden vp euer ſince I was borne: thou art hee that tooke mee out of my mothers wombe, my praiſe ſhall alway be of thee.

6 I am become as it were a monſter vnto many: but my ſure truſt is in thee.

7 O let my mouth be filled with thy praiſe: that I may ſing of thy glory and honour all the day long.

8 Caſt mee not away in the time of age: forſake me not when my ſtrength faileth me.

9 For mine enemies ſpeake againſt me, and they that lay wait for my ſoule, take their counſaile together, ſaying: God hath forſaken him, perſecute him and take him, for there is none to deliuer him.

10 Go not farre from me, O God: my God, haſte thee to helpe me.

11 Let them bee confounded & perish, that are against my soule: let them be couered with shame and dishonour, that seeke to doe me euill.

12 As for me, I will patiently abide alway: and will praise thee more and more.

13 My mouth shall dayly speake of thy righteousnesse and saluation: for I know no end thereof.

14 I will goe forth in the strength of the Lord God: and will make mention of thy righteousnesse only.

15 Thou, O God, hast taught me from my youth vp vntil now: therefore will I tell of thy wonderous workes.

16 Forsake me not, O God, in mine old age, when I am gray headed: vntil I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

17 Thy righteousnesse, O God, is very high, and great things are they that thou hast done: O God, who is like vnto thee?

18 O what great troubles and aduersities hast thou shewed me? and yet diddest thou turne & refresh mee: yea, & broughtest me from the deepe of the earth againe.

19 Thou hast brought mee to great honour: and comforted me on euery side.

20 Therefore will I praise thee and thy faithfulnesse, O God, playing vpõ an instrument of musicke: vnto thee will I sing vpon the harpe, O thou Holy one of Israel.

21 My lips will be faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

22 My tongue also shall talke of thy righteousnes all the day long: for they are confounded, and brought vnto shame, that seeke to doe me euill.

GIue the King thy Iudgements, O God: and thy righteousnesse vnto the Kings sonne.

2 Then shall he iudge the people according vnto right: and defend the poore.

3 The mountaines also shal bring peace: and the little hils righteousnesse vnto the people.

4 He shal keepe the simple folke by their right: defend the children of the poore, & punish ỹ wrong doer.

5 They shall feare thee as long as the Sunne and Moone endureth: from one generation to another.

6 He shall come downe like the raine into a fleece of wooll: euen as the drops that water the earth.

7 In his time shal the righteous flourish: yea, and abundance of peace, so long as the Moone endureth.

8 His dominion shalbe also from the one Sea to the other: and from the flood vnto the worlds end.

9 They that dwel in the wildernesse shall kneele before him: his enemies shall licke the dust.

10 The kings of Tharsis and of the Iles shal giue presents: the kings of Arabia & Saba shal bring gifts.

11 All kings shall fall downe before him: all nations shall doe him seruice.

12 For he shal deliuer the poore when he cryeth: the needy also and him that hath no helper.

13 He shalbe fauourable to the simple and needie: and shall preserue the soules of the poore.

14 Hee shall deliuer their soules from falshood and wrong: and deare shall their blood be in his sight.

15 Hee shall liue, and vnto him shalbe giuen of the gold of Arabia: prayer shall bee made euer vnto him, and dayly shall he be praised.

16 There shalbe an heape of corne in the earth hie vpon the hils: his fruit shall shake like Libanus, and shalbe greene in the citie, like grasse vpon the earth.

17 His

17 His name shall endure for euer, his name shall remaine vnder the Sunne among the posteritie: which shall bee blessed through him, and all the heathen shall praise him.

18 Blessed bee the Lord God, euen the God of Israel: which onely doeth wonderous things.

19 And blessed bee the Name of his Maiestie for euer: and all the earth shalbe filled with his Maiestie, Amen, Amen.

Quam bonus Israel. Psal. 73.

Euening prayer.

TRuely God is louing vnto Israel: euen vnto such as are of a cleane heart.

2 Neuertheleſſe, my feete were almoſt gone: my treadings had welnigh ſlipt.

3 And why? I was grieued at the wicked: I do alſo ſee the vngodly in ſuch proſperitie.

4 For they are in no perill of death: but are luſtie and ſtrong.

5 They come in no miſfortune like other folke: neither are they plagued like other men.

6 And this is the cauſe that they bee ſo holden with pride: and ouerwhelmed with crueltie.

7 Their eyes ſwell with fatneſſe: and they doe euen what they luſt.

8 They corrupt other, and ſpeake of wicked blaſphemie: their talking is againſt the moſt Higheſt.

9 For they ſtretch foorth their mouth vnto the heauen: and their tongue goeth through the world.

10 Therefore fall the people vnto them: and thereout ſucke they no ſmall aduantage.

11 Tuſh, ſay they, how ſhould God perceiue it: is there knowledge in the moſt Higheſt?

12 Loe theſe are the vngodly, theſe proſper in the world, and theſe haue riches in poſſeſſion: and I ſaid, Then haue I cleanſed my heart in vaine, and waſhed my

my hands in innocencie.

13 All the day long haue I bene punished: and chastened euery morning.

14 Yea, and I had almost saide euen as they: but loe, then should I haue condemned the generation of thy children.

15 Then thought I to vnderstand this: but it was too hard for me.

16 Vntill I went into the Sanctuary of God: then vnderstood I the end of these men.

17 Namely, how thou doest set them in slipperie places: and castest them downe, and destroyest them.

18 Oh how suddenly doe they consume: perish, and come to a fearefull end?

19 Yea, euen like as a dreame when one awaketh: so shalt thou make their image to vanish out of the Citie.

20 Thus my heart was grieued: and it went euen through my reines.

21 So foolish was I and ignorant: euen as it were a beast before thee.

22 Neuertheless, I am alway by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel: and after that receiue me with glory.

24 Whom haue I in heauen but thee: and there is none vpon earth that I desire in comparison of thee.

25 My flesh and my heart fayleth: but God is the strength of my heart, and my portion for euer.

26 For loe, they that forsake thee shall perish: thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speake of all thy works, in the gates of the daughter of Sion.

Vt

Vt quid Deus? Psal. 74.

O God, wherefore art thou absent from vs so long: why is thy wrath so hot against the sheepe of thy pasture?

2 O thinke vpon thy Congregation: whom thou hast purchased and redeemed of old.

3 Thinke vpon the tribe of thine inheritance: and mount Sion wherein thou hast dwelt.

4 Lift vp thy feet, that thou mayst vtterly destroy euery enemie: which hath done euil in thy sanctuary.

5 Thine aduersaries roare in the midst of thy Cõgregations: and set vp their banners for tokens.

6 He that hewed timber afore out of the thicke trees: was knowen to bring it to an excellent worke.

7 But now they breake downe all the carued worke thereof: with axes and hammers.

8 They haue set fire vpon thy holy places: and haue defiled the dwelling place of thy Name, euen vnto the ground.

9 Yea they said in their hearts, Let vs make hauocke of them altogether: thus haue they burnt vp all the houses of God in the land.

10 We see not our tokens, there is not one Prophet more: no not one is there among vs that vnderstandeth any more.

11 O God, how long shall the aduersary doe this dishonour: how long shall the enemie blaspheme thy Name, for euer?

12 Why withdrawest thou thy hand: why pluckest not thou thy right hand out of thy bosome to consume the enemie?

13 For God is my King of olde: the helpe that is done vpon earth, he doeth it himselfe.

14 Thou didst diuide the sea through thy power: thou brakest the heads of the dragons in the waters.

15 Thou.

15 Thou smotest the heads of Leuiathan in pieces: and gauest him to bee meate for the people in the wildernesse.

16 Thou broughtest out fountaines & waters out of the hard rockes: thou driedst vp mighty waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the Sunne.

18 Thou hast set all the borders of the earth: thou hast made Summer and Winter.

19 Remember this, O Lord, how the enemy hath rebuked: and how the foolish people hath blasphemed thy Name.

20 O deliuer not the soule of thy Turtle doue vnto the multitude of the enemies: and forget not the congregation of the poore for euer.

21 Looke vpon the Couenant: for all the earth is full of darkenesse, and cruel habitations.

22 Oh let not the simple goe away ashamed: but let the poore and needie giue praise vnto thy Name.

23 Arise, O God, maintaine thine owne cause: remember how the foolishman blasphemeth thee daily.

24 Forget not the voyce of thine enemies: the presumption of them that hate thee, increaseth euer more and more.

Morning prayer.

℣ Confitebimur tibi. Psal. 75.

VNto thee, O God, doe wee giue thankes: yea, vnto thee doe we giue thankes.

2 Thy Name also is so nigh: and that do thy wonderous workes declare.

3 When I receiue the Congregation: I shall iudge according vnto right.

4 The earth is weake, and all the inhabiters thereof: I beare vp the pillars of it.

5 I said vnto the fooles, Deale not so madly: and to the vngodly, Set not vp your horne.

6 Set not vp your horne on high: and speake not with a stiffe necke.

7 For promotion commeth neither from the East nor from the West: nor yet from the South.

8 And why? God is the iudge: he putteth downe one, and setteth vp another.

9 For in the hand of the Lord there is a cup, & the wine is red: it is ful mixt, & he powreth out of ỹ same.

10 As for the dregs thereof: all the vngodly of the earth shall drinke them, and sucke them out.

11 But I will talke of the God of Jacob: and praise him for euer.

12 All the hornes of the vngodly also wil I breake: and the hornes of the righteous shalbe exalted.

Notus in Iudæa. Psal. 76.

IN Jurie is God knowen: his name is great in Israel.

2 At Salem is his tabernacle: and his dwelling in Sion.

3 There brake he the arrowes of the bowe: the shield, the sword, and the battell.

4 Thou art of more honour and might: then the hils of the robbers.

5 The proud are robbed, they haue slept their sleepe: and all the men, whose hands were mightie, haue found nothing.

6 At thy rebuke, O God of Jacob: both the charet and horse are fallen.

7 Thou, euen thou art to be feared: and who may stand in thy sight when thou art angrie?

8 Thou diddest cause thy iudgement to be heard from heauen: the earth trembled and was still.

9 When God arose to iudgement: and to helpe all the meeke vpon earth.

10 The fiercenesse of man shal turne to thy prayse:

and

and the fiercenesse of them shalt thou refraine.

11 Promise vnto the Lord your God, and keepe it, all ye that be round about him: bring presents vnto him that ought to be feared.

12 He shall refraine the spirit of Princes: and is wonderfull among the kings of the earth.

Voce mea ad Dominum. Psal. 77.

I will crie vnto God with my voice: euen vnto God will I crie with my voice, & he shal hearken vnto me.

2 In the time of my trouble I sought the Lord: my sore ranne and ceased not, in the night season my soule refused comfort.

3 When I am in heauinesse I will thinke vpon God: when my heart is vexed, I will complaine.

4 Thou holdest mine eyes waking: I am so feeble that I cannot speake.

5 I haue considered the dayes of olde: and the yeeres that are past.

6 I call to remembrance my song: and in the night I commune with mine own heart, and search out my spirits.

7 Will the Lord absent himselfe for euer: and will he be no more intreated?

8 Is his mercie cleane gone for euer: and is his promise come vtterly to an end for euermore?

9 Hath God forgotten to be gracious: and will he shut vp his louing kindnesse in displeasure?

10 And I said, It is mine own infirmitie: but I wil remẽber the yeres of the right hand of ỹ most highest.

11 I will remember the workes of the Lord: and call to mind thy wonders of old time.

12 I will thinke also of all thy works: and my talking shall be of thy doings.

13 Thy way, O God, is holy: who is so great a God as our God?

14 Thou

14 Thou art the God that doeth wonders: and hast declared thy power among the people.

15 Thou hast mightily deliuered thy people: euen the sonnes of Iacob and Ioseph.

16 The waters sawe thee, O God, the waters sawe thee, and were afraide: the depths also were troubled.

17 The cloudes powred out water, the aire thundred: and thine arrowes went abroad.

18 The voyce of thy thunder was heard round about: the lightnings shone vpon the ground, the earth was moued, and shooke withall.

19 Thy way is in the sea, and thy pathes in the great waters: and thy footsteps are not knowen.

20 Thou leddest thy people like sheepe: by the hand of Moses and Aaron.

Attendite populc. Psal 78.

Euening prayer.

HEare my Law, O my people: encline your eares vnto the wordes of my mouth.

2 I will open my mouth in a parable: I will declare hard sentences of old.

3 Which wee haue heard and knowen: and such as our fathers haue told vs.

4 That wee should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mightie and wonderfull workes that he hath done.

5 He made a couenant with Iacob, and gaue Israel a Law: which he commanded our forefathers to teach their children.

6 That their posteritie might know it: and the children which were yet vnborne.

7 To the intent that when they came vp: they might shew their children the same.

8 That they might put their trust in God: and

not

not to forget the workes of God, but to keepe his Commandements.

9 And not to bee as their forefathers, a faithlesse and stubburne generation: a generation that set not their heart aright, and whose spirit cleaueth not stedfastly vnto God.

10 Like as the children of Ephraim: which being harnessed and carying bowes, turned themselues backe in the day of battell.

11 They kept not the Couenant of God: and would not walke in his Law.

12 But forgate what hee had done: and the wonderfull worke that he had shewed for them.

13 Marueilous things did hee in the sight of our forefathers in the land of Egypt: euen in the fielde of Zoan.

14 Hee diuided the sea, and let them goe thorow: he made the waters to stand on a heape.

15 In the day time also hee led them with a cloud: and all the night through with a light of fire.

16 Hee claue the hard rockes in the wildernesse: and gaue them drinke thereof, as it had bene out of the great depth.

17 Hee brought waters out of the stonie rocke: so that it gushed out like the riuers.

18 Yet for all this they sinned more against him: and prouoked the most Highest in the wildernesse.

19 They tempted God in their hearts: and required meat for their lust.

20 They spake against God also, saying: shall God prepare a table in the wildernesse?

21 He smote the stonie rocke indeed, that the water gushed out, and the streames flowed withall: but can he giue bread also, or prouide flesh for his people?

22 When the Lord heard this, hee was wroth: so

the

the fire was kindled in Jacob, and there came vp heauie displeasure against Israel.

23 Because they beleeued not in God: and put not their trust in his helpe.

24 So he commanded the clouds aboue: and opened the doores of heauen.

25 Hee rained downe Manna also vpon them for to eate: and gaue them food from heauen.

26 So man did eate Angels food: for he sent them meate ynough.

27 Hee caused the East winde to blow vnder heauen: & through his power he brought in the South-west winde.

28 Hee rained flesh vpon them as thicke as dust: and feathered foules like as the sand of the sea.

29 He let it fall among their tents: euen round about their habitation.

30 So they did eate and were well filled, for hee gaue them their owne desire: they were not disappointed of their lust.

31 But while the meat was yet in their mouthes, the heauie wrath of God came vpon them, and slewe the wealthiest of them: yea, and smote downe the chosen men that were in Israel.

32 But for all this, they sinned yet more: and beleeued not his wonderous workes.

33 Therefore their dayes did he consume in vanitie: and their yeeres in trouble.

34 When he slew them, they sought him: and turned them earely, and enquired after God.

35 And they remembred, that God was their strength: and that the hie God was their Redeemer.

36 Neuertheles, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither

ther continued they stedfast in his Couenant.

38 But he was so mercifull that he forgaue their misdeedes: and destroyed them not.

39 Yea many a time turned hee his wrath away: and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were euen a winde that passeth away, and commeth not againe.

41 Many a time did they prouoke him in the wildernesse: and grieued him in the desart.

42 They turned backe and tempted God: and moued the Holy one in Israel.

43 They thought not of his hand: and of the day when he deliuered them from the hand of the enemy.

44 How hee had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into blood: so that they might not drinke of the riuers.

46 Hee sent lice among them, and deuoured them vp: and frogs to destroy them.

47 Hee gaue their fruit vnto the caterpiller: and their labour vnto the grashopper.

48 He destroyed their vines with hailestones: and their Mulberie trees with the frost.

49 Hee smote their Cattell also with hailestones: and their flocks with hot thunderbolts.

50 He cast vpon them the furiousnes of his wrath, anger, displeasure, and trouble: and sent euill angels among them.

51 He made a way to his indignation, and spared not their soule from death: but gaue their life ouer to the pestilence.

52 And smote all the first borne in Egypt: the most principall and mightiest in the dwellings of Ham.

53 But as for his owne people, he led them forth like

like sheepe: & caried them in ỹ wildernes like a flocke.

54 He brought them out safely that they should not feare: and ouerwhelmed their enemies with the sea.

55 And brought them within the borders of his Sanctuary: euen to his mountaine which hee purchased with his right hand.

56 Hee cast out the heathen also before them: caused their land to bee diuided among them for an heritage, & made ỹ tribes of Israel to dwel in their tents.

57 So they tempted and displeased the most high God: and kept not his testimonies.

58 But turned their backs, and fel away like their forefathers: starting aside like a broken bow.

59 For they grieued him with their hill altars: and prouoked him to displeasure with their images.

60 When God heard this, hee was wroth: and tooke sore displeasure at Israel.

61 So that hee forsooke the Tabernacle in Silo: euen the tent that he had pitched among them.

62 Hee deliuered their power into captiuitie: and their beautie into the enemies hand.

63 Hee gaue his people ouer also vnto the sword: and was wroth with his inheritance.

64 The fire consumed their yong men: and their maydens were not giuen to marriage.

65 Their Priests were slaine with the sword: and there were no widowes to make lamentation.

66 So the Lord awaked as one out of sleepe: and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts: and put them to a perpetuall shame.

68 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim.

69 But chose the tribe of Juda: euen the hill of Sion, which he loued.

70 And there he builded his Temple on high: and layde the foundation of it like the ground which hee hath made continually.

71 Hee chose Dauid also his seruant: and tooke him away from the sheepefolds.

72 As hee was following the Ewes great with yong ones, he tooke him: that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithful and true heart: and ruled them prudently with all his power.

Deus, venerunt. Psal. 79.

Morning prayer.

O God, the heathen are come into thine inheritance: thy holy Temple haue they defiled, and made Hierusalem an heape of stones.

2 The dead bodies of thy seruants haue they giuen to bee meate vnto the foules of the aire: and the flesh of thy Saints vnto the beasts of the land.

3 Their blood haue they shed like water on euery side of Hierusalem: & there was no man to bury thē.

4 We are become an open shame to our enemies: a very scorne and derision vnto them that are round about vs.

5 Lord, how long wilt thou be angry: shall thy iealousie burne like fire for euer?

6 Powre out thine indignation vpon the heathen that haue not knowen thee: and vpon the kingdomes that haue not called vpon thy Name.

7 For they haue deuoured Jacob: and layd waste his dwelling place.

8 O remember not our old sinnes, but haue mercy vpon vs, and that soone: for wee are come to great misery.

9 Helpe vs, O God of our saluation, for the glory of thy Name: O deliuer vs, and be mercifull vnto our sinnes for thy Names sake.

10 Wherefore

10 wherefore doe the heathen say: where is now their God?

11 O let the vengeance of thy seruants blood that is shed: be openly shewed vpon ỹ heathen in our sight.

12 O let the sorowfull sighing of the prisoners come before thee: according to the greatnesse of thy power preserue thou those that are appointed to die.

13 And for the blasphemie wherewith our neighbours haue blasphemed thee: reward thou them, O Lord, seuen fold into their bosome.

14 So we that be thy people, & sheep of thy pasture, shall giue thee thanks for euer: & wil alway be shewing forth thy praise from generation to generation.

Qui regis Israel. Psal. 80.

HEare, O thou shepheard of Israel: thou that leadest Ioseph like a sheepe: shew thy selfe also thou that sittest vpon the Cherubims.

2 Before Ephraim, Beniamin, and Manasses: stirre vp thy strength, and come and helpe vs.

3 Turne vs againe, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hostes: how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of teares: and giuest them plenteousnesse of teares to drinke.

6 Thou hast made vs a very strife vnto our neighbours: and our enemies laugh vs to scorne.

7 Turne vs againe, thou God of hostes: shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest roome for it: and when it had taken root, it filled the land.

10 The hils were couered with the shadow of it: & the boughes thereof were like the goodly cedar trees.

11 She stretched out her branches vnto the Sea: and her boughes vnto the riuer.

12 Why hast thou then broken downe her hedge: that all they that goe by, plucke of her grapes?

13 The wilde Bore out of the wood doeth roote it vp: and the wild beasts of the field deuoure it.

14 Turne thee againe, thou God of hostes, looke downe from heauen: behold and visit this vine.

15 And the place of the vineyard that thy right hand hath planted: and the branch, that thou madest so strong for thy selfe.

16 It is burnt with fire, and cut downe: and they shall perish at the rebuke of thy countenance.

17 Let thy hand bee vpon the man of thy right hand: and vpon the sonne of man, whom thou madest so strong for thine owne selfe.

18 And so will not we goe backe from thee: O let vs liue, and we shall call vpon thy Name.

19 Turne vs againe, O Lord God of hostes: shew the light of thy countenance, and we shall be whole.

Exultate Deo. Psal. 81.

SIng wee merily vnto God our strength: make a chearefull noise vnto the God of Jacob.

2 Take the Psalme, bring hither the Tabret: the merie Harpe, with the Lute.

3 Blow vp the Trumpet in the new moon: euen in the time appointed, & vpon our soleunne feast day.

4 For this was made a statute for Israel: and a Law of the God of Jacob.

5 This hee ordeined in Joseph for a testimonie: when hee came out of the lande of Egypt, and had heard a strange language.

6 I eased his shoulder from the burthen: and his hands were deliuered from making the pots.

7 Thou calledst vpon me in troubles, and I deli-

uered

herd thee: and heard thee, what time as the stoꝛme fell vpon thee.

8 I prooued thee also: at the waters of strife.

9 Heare, O my people, and I will assure thee, O Israel: if thou wilt hearken vnto me.

10 There shall no strange god bee in thee: neither shalt thou woꝛship any other God.

11 I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not heare my voice: and Israel would not obey me.

13 So I gaue them vp vnto their owne hearts lust: and let them follow their owne imaginations.

14 Oh that my people would haue hearkened vnto me: foꝛ if Israel had walked in my wayes.

15 I should soone haue put downe their enemies: and turned my hand against their aduersaries.

16 The haters of the Lord should haue bene found lyars: but their time should haue endured foꝛ euer.

17 Yee should haue fedde them also with the finest wheate floure: and with hony out of the stonie roche should I haue satisfied thee.

Deus stetit. Psal. 82.

GOd standeth in the congregation of pꝛinces: he is a iudge among Gods. Euening prayer.

2 How long will yee giue wꝛong iudgement: and accept the persons of the vngodly?

3 Defend the pooꝛe and fatherlesse: see that such as be in need and necessitie haue right.

4 Deliuer the outcast and pooꝛe, saue them from the hand of the vngodly.

5 They will not bee learned noꝛ vnderstand, but walke on still in darknesse: all the foundations of the earth be out of course.

6 I haue said, ye are gods: and ye all are children of the most highest.

7 But ye shall die like men: and fall like one of the princes.

8 Arise, O God, and iudge thou the earth: for thou shalt take all heathen to thine inheritance.

Deus quis similis. Psal 83.

HOlde not thy tongue, O God, keepe not still silence: refraine not thy selfe, O God.

2 For loe, thine enemies make a murmuring: and they that hate thee haue lift vp their head.

3 They haue imagined craftily against thy people: and taken counsell against thy secret ones.

4 They haue said, Come, and let vs roote them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they haue cast their heades together with one consent: and are confederate against thee.

6 The Tabernacles of the Edomites and the Israelites: them Moabites, and the Hagarenes.

7 Gebal, and Ammon: and Amalech: the Philistines, with them that dwell at Tyre.

8 Assur also is ioyned vnto them: and haue holpen the children of Lot.

9 But do thou to them as vnto the Madianites: vnto Sisera, and vnto Jabin at the brooke of Kison.

10 Which perished at Endor: and became as the dung of the earth.

11 Make them and their Princes like Oreb and Zeb: yea, make all their Princes like as Zeba and Salmana.

12 Which say, Let vs take to our selues: the houses of God in possession.

13 O my God, make them like vnto a wheele: and as the stubble before the winde.

14 Like as the fire that burneth vp the wood: and as the flame that consumeth the mountaines.

15 Persecute them euen so with thy tempest: and make them afraid with thy stoorme.

16 Make their faces ashamed, O Lord: that they may seeke thy name.

17 Let them bee confounded and vexed euer more and more: let them be put to shame and perish.

18 And they shall know that thou (whose name is Iehouah) art onely the most highest ouer all ye earth.

Quàm dilecta. Psal. 84.

O How amiable are thy dwellings: thou Lorde of hostes!

2 My soule hath a desire and longing to enter into the courtes of the Lorde: my heart and my flesh reioyce in the liuing God.

3 Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her yong: euen thine altars, O Lord of hosts, my king and my God.

4 Blessed are they that dwell in thy house: they will be alway praising thee.

5 Blessed is the man whose strength is in thee: in whose heart are thy wayes.

6 Which going thorow the vale of misery, vse it for a well: and the pooles are filled with water.

7 They will goe from strength to strength: and vnto the God of gods appeareth euery one of them in Sion.

8 O Lord God of hostes, heare my prayer: hearken, O God of Iacob.

9 Behold, O God, our defender: and looke vpon the face of thine anointed.

10 For one day in thy courtes: is better then a thousand.

11 I had rather bee a doore keeper in the house of my

thy God: then to dwell in the tents of vngodlinesse.

12 For the Lord God is a light and defence: the Lord will giue grace and worship, and no good thing shall he withold from them that liue a godly life.

13 O Lord God of hostes: blessed is the man that putteth his trust in thee.

Benedixisti Domine. Psal. 85.

LOrde, thou art become gracious vnto the land: thou hast turned away the captiuitie of Iacob.

2 Thou hast forgiuen the offence of thy people: and couered all their sinnes.

3 Thou hast taken away all thy displeasure: and turned thy selfe from thy wrathfull indignation.

4 Turne vs then, O God our Sauiour: and let thine anger cease from vs.

5 Wilt thou be displeased at vs for euer: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs: that thy people may reioyce in thee?

7 Shew vs thy mercie, O Lord: and graunt vs thy saluation.

8 I wil hearken what the Lord God will say concerning me: for he shall speake peace vnto his people, and to his Saints that they turne not againe.

9 For his saluation is nigh them that feare him: that glory may dwell in our land.

10 Mercie and trueth are met together: righteousnesse and peace haue kissed each other.

11 Trueth shall flourish out of the earth: and righteousnesse hath looked downe from heauen.

12 Yea, the Lord shall shew louing kindnesse: and our land shall giue her increase.

13 Righteousnesse shall go before him: and he shall direct his going in the way.

Inclina

Inclina Domine. Psal. 86.

BOwe downe thine eare, O Lorde, and heare me: for I am poore and in misery. Morning prayer,

2 Preserue thou my soule, for I am holy: my God saue thy seruant that putteth his trust in thee.

3 Be mercifull vnto me, O Lord: for I will call daily vpon thee.

4 Comfort the soule of thy seruant: for vnto thee (O Lord) doe I lift vp my soule.

5 For thou Lorde art good and gracious: and of great mercy vnto all them that call vpon thee.

6 Giue eare Lord vnto my prayer: and ponder the voice of mine humble desires.

7 In the time of my trouble I will cal vpon thee: for thou hearest me.

8 Among the gods there is none like vnto thee (O Lord:) there is not one that can doe as thou doest.

9 All nations whom thou hast made, shall come and worship thee, O Lord: and shal glorifie thy name.

10 For thou art great, & doest wonderous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walke in thy trueth: O knit my heart vnto thee, that I may feare thy Name.

12 I will thanke thee, O Lord my God, with all my heart: and will praise thy Name for euermore.

13 For great is thy mercie toward mee: and thou hast deliuered my soule from the nethermost hell.

14 O God, the proud are risen against mee: and the congregations of naughtie men haue sought after my soule, and haue not set thee before their eies.

15 But thou, O Lord God, art ful of compassion & mercy: long suffering, plenteous in goodnes & trueth.

16 O turne thee then vnto mee, and haue mercie

vpon

vpon mee: giue thy strength vnto thy seruant, and helpe the sonne of thine handmaid.

17 Shew some good token vpon me for good, that they which hate me may see it, and bee ashamed: because thou Lord hast holpen me, and comforted me.

Fundamenta eius. Psal. 87.

HEr foundations are vpon the holy hils: the Lord loueth the gates of Sion, more then all the dwellings of Jacob.

2 Very excellent things are spoken of thee: thou citie of God.

3 I will thinke vpon Rahab and Babylon: with them that know me.

4 Behold ye the Philistines also: & they of Tyre, with the Morians, loe, there was he borne.

5 And of Sion it shall be reported, that hee was borne in her: and the most High shall stablish her.

6 The Lord shall rehearse it when he writeth vp the people: that he was borne there.

7 The singers also and trumpetters shall bee rehearse: all my fresh springs shall be in thee.

Domine Deus. Psal 88.

O Lord God of my saluation, I haue cryed day and night before thee: O let my prayer enter into thy presence, incline thine eare vnto my calling.

2 For my soule is full of trouble: and my life draweth nigh vnto hell.

3 I am counted as one of them that goe downe into the pit: and I haue bene euen as a man that hath no strength.

4 Free among the dead, like vnto them that bee wounded and lie in the graue: which bee out of remembrance, and are cut away from thy hand.

5 Thou hast laid mee in the lowest pit: in a place of darkenesse, and in the deepe.

6 Thine indignation lyeth hard vpon mee: and thou hast vexed me with all thy stormes.

7 Thou hast put away mine acquaintance farre from me: and made me to be abhorred of them.

8 I am so fast in prison: that I cannot get forth.

9 My sight faileth for very trouble: Lord I have called daily vpon thee, I have stretched out my hands vnto thee.

10 Doest thou shew wonders among the dead: or shall the dead rise vp againe and praise thee?

11 Shall thy louing kindenesse bee shewed in the graue: or thy faithfulnesse in destruction?

12 Shall thy wonderous workes bee knowen in the darke: and thy righteousnesse in the land where all things are forgotten?

13 Vnto thee have I cried, O Lord: and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soule: and hidest thou thy face from me?

15 I am in miserie, and like vnto him that is at the point to die: euen from my youth vp thy terrors have I suffered with a troubled minde.

16 Thy wrathfull displeasure goeth ouer me: and the feare of thee hath vndone me.

17 They came round about mee dayly like water: and compassed me together on euery side.

18 My louers and friendes hast thou put away from me: and hid mine acquaintance out of my sight.

Misericordias Domini. Psal. 89.

MY song shal be alway of the louing kindenesse of the Lord: with my mouth will I euer be shewing thy Trueth, from one generation to another. Euening prayer.

2 For I have said, Mercy shalbe set vp for euer: thy truth shalt thou stablish in the heauens.

3 I.

3 I haue made a couenant with my chosen: I haue sworne vnto Dauid my seruant.

4 Thy seed will I stablish for euer: and set vp thy Throne from one generation to another.

5 O Lord the very heauens shall praise thy wonderous workes: and thy Trueth in the Congregation of the Saints.

6 For who is he among the clouds: that shall bee compared vnto the Lord?

7 And what is he among the gods: that shall bee like vnto the Lord?

8 God is very greatly to be feared in the counsell of the Saints: and to be had in reuerence of all them that are about him.

9 O Lord God of hostes, who is like vnto thee: thy Trueth most mighty Lord, is on euery side.

10 Thou rulest the raging of the Sea: thou stillest the waues thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mighty arme.

12 The heauens are thine, the earth also is thine: thou hast layde the foundation of the round world, and all that therein is.

13 Thou hast made the North and the South: Tabor and Hermon shall reioyce in thy Name.

14 Thou hast a mightie arme: strong is thy hand, and high is thy right hand.

15 Righteousnesse and equitie is the habitation of thy seate: mercie and trueth shall goe before thy face.

16 Blessed is the people, O Lord, that can reioyce in thee: they shal walke in ỹ light of thy countenance.

17 Their delight shalbe dayly in thy Name: and in thy righteousnesse shall they make their boast.

18 For thou art the glory of their strength: and in thy

thy louing kindenesse thou shalt lift vp our hornes.
19 For the Lord is our defence: the Holy one of Israel is our King.
20 Thou spakest sometime in visions vnto thy Saints, & saydst: I haue laide helpe vpon one that is mighty, I haue exalted one chosen out of the people.
21 I haue found Dauid my seruant: with my holy oyle haue I anoynted him.
22 My hand shall hold him fast: and my arme shall strengthen him.
23 The enemie shal not be able to do him violence: the sonne of wickednes shall not hurt him.
24 I shal smite downe his foes before his face: and plague them that hate him.
25 My trueth also and my mercy shalbe with him: and in my Name shall his horne be exalted.
26 I will set his dominion also in the sea: and his right hand in the floods.
27 He shal call me, Thou art my Father: my God, and my strong saluation.
28 And I will make him my first borne: higher then the Kings of the earth.
29 My mercie will I keepe for him for euermore: and my Couenant shall stand fast with him.
30 His seed also will I make to endure for euer: and his throne as the dayes of heauen.
31 But if his children forsake my law: and walke not in my iudgements.
32 If they breake my statutes, and keepe not my Commandements: I will visite their offences with the rod, and their sinne with scourges.
33 Neuertheless, my louing kindnesse will I not vtterly take from him: nor suffer my Trueth to faile.
34 My couenant will I not breake, nor alter the thing that is gone out of my lips: I haue sworn once by

by my Holinesse that I will not faile Dauid.

35 His seed shall endure for euer: and his seate is like as the Sunne before me.

36 He shall stand fast for euermore as the Moone: and as the faithfull witnesse in heauen.

37 But thou hast abhorred and forsaken thine anointed: and art displeased at him.

38 Thou hast broken the couenant of thy seruant: and cast his crowne to the ground.

39 Thou hast ouerthrowen all his hedges: and broken downe his strong holds.

40 All they that goe by, spoile him: and hee is become a rebuke to his neighbours.

41 Thou hast set vp the right hand of his enemies: and made all his aduersaries to reioyce.

42 Thou hast taken away the edge of his sword: and giuest him not victory in the battell.

43 Thou hast put out his glory: and cast his throne downe to the ground.

44 The daies of his youth hast thou shortened: and couered him with dishonour.

45 Lord, how long wilt thou hide thy selfe, for euer: and shall thy wrath burne like fire?

46 Oh remember how short my time is: wherefore hast thou made all men for nought?

47 What man is hee that liueth, and shall not see death: or shal he deliuer his soule from the hand of hel?

48 Lord, where are thy olde louing kindnesses: which thou sweares vnto Dauid in thy trueth?

49 Remember, Lord, the rebuke that thy seruants haue: and how I do beare in my bosome the rebukes of many people.

50 Wherewith thine enemies haue blasphemed thee, and slandered the footesteps of thine anointed: praised be the Lord for euermore. Amen, Amen.

Domine,

Domine, refugium. Psal. 90.

LOrd, thou hast bene our refuge: from one generation to another. Morning prayer.

2 Before the mountaines were brought forth, or euer the earth and the world were made: thou art God from euerlasting, and world without end.

3 Thou turnest man to destruction: againe thou sayest, Come againe ye children of men.

4 For a thousand yeeres in thy sight are but as yesterday: seeing that is past as a watch in the night.

5 As soone as thou scatterest them, they are euen as a sleepe: and fade away suddenly like the grasse.

6 In the morning it is greene, & groweth vp: but in the euening it is cut downe, dried vp, & withered.

7 For wee consume away in thy displeasure: and are afraid at thy wrathfull indignation.

8 Thou hast set our misdeedes before thee: and our secret sinnes in the light of thy countenance.

9 For when thou art angry, all our dayes are gone: we bring our yeeres to an end, as it were a tale that is told.

10 The dayes of our age are threescore yeeres and ten, and though men bee so strong that they come to fourescore yeeres: yet is their strength then but labour & sorow, so soone passeth it away, & we are gone.

11 But who regardeth the power of thy wrath: for euen thereafter as a mã feareth, so is thy displeasure.

12 O teach vs to number our dayes: that we may apply our hearts vnto wisedome.

13 Turne thee againe, (O Lord) at the last: and be gracious vnto thy seruants.

14 O satisfie vs with thy mercie, and that soone: so shal we reioyce and be glad all the dayes of our life.

15 Comfort vs againe now we after the time that

thou hast plagued vs, and for the yeeres wherein we haue suffered aduersitie.

16 Shew thy seruants thy worke: and their children thy glory.

17 And the glorious maiestie of the Lord our God be vpon vs: prosper thou the worke of our hands vpon vs, O prosper thou our handie worke.

Qui habitat. Psal. 91.

WHo so dwelleth vnder the defence of the most High: shall abide vnder the shadow of the Almightie.

2 I will say vnto the Lord. Thou art my hope, and my strong hold: my God, in him will I trust.

3 For hee shall deliuer thee from the snare of the Hunter: and from the noysome pestilence.

4 He shall defend thee vnder his wings, and thou shalt be safe vnder his feathers: his faithfulnesse and trueth shalbe thy shield and buckler.

5 Thou shalt not bee afraide for any terrour by night: nor for the arrow that flieth by day.

6 For the pestilence that walketh in the darknes: nor for the sicknesse that destroyeth in the noone day.

7 A thousand shal fall beside thee, & ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the reward of the vngodly.

9 For thou Lord art my hope: thou hast set thine house of defence very high.

10 There shall no euill happen vnto thee: neither shall any plague come nigh thy dwelling.

11 For hee shall giue his Angels charge ouer thee: to keepe thee in all thy wayes.

12 They shal beare thee in their hands: that thou hurt not thy foot against a stone.

13 Thou shalt go vpon the Lion & Adder: the yong Lion

Lion & the Dragon shalt thou tread vnder thy feete.

14 Because he hath set his loue vpon me, therefore shall I deliuer him: I shal set him vp, because he hath knowen my Name.

15 He shal call vpon me, and I will heare him: yea, I am with him in trouble, I will deliuer him, and bring him to honour.

16 With long life will I satisfie him: and shew him my saluation.

Bonum est confiteri. Psal. 92.

IT is a good thing to giue thankes vnto the Lorde: and to sing prayses vnto thy Name, O most highest.

2 To tel of thy louing kindnesse early in the morning: and of thy trueth in the night season.

3 Vpon an instrument of ten strings, & vpon the Lute: vpon a loude instrument, and vpon the Harpe.

4 For thou Lord hast made me glad through thy works: and I will reioyce in giuing prayse for the operations of thy hands.

5 O Lord, how glorious are thy works: and thy thoughts are very deepe.

6 An vnwise man doeth not well consider this: and a foole doeth not vnderstand it.

7 When the vngodly are greene as the grasse, and when al the workers of wickednesse doe flourish: then shall they be destroyed for euer, but thou Lord art the most highest for euermore.

8 For loe, thine enemies (O Lord) loe thine enemies shall perish: and all the workers of wickednesse shalbe destroyed.

9 But my horne shall be exalted like the horne of an Vnicorne: for I am anointed with fresh oyle.

10 Mine eye also shal see his lust of mine enemies: and mine eare shall heare his desire of the wicked that rise vp against me.

11 The righteous shal flourish like a palme tree: and shall spread abroad like a Cedar in Libanus.

12 Such as bee planted in the house of the Lord: shall flourish in the courts (of the house) of our God.

13 They also shall bring foorth more fruit in their age: and shall be fat and well liking.

14 That they may shew how true the Lord my strength is: and that there is no unrighteousnesse in him.

Dominus regnauit. Psal 93.

Euening prayer.

THe Lord is King, and hath put on glorious apparell: the Lord hath put on his apparell, and girded himselfe with strength.

2 He hath made the round world so sure: that it cannot be moued.

3 Euer since the world began, hath thy seate been prepared: thou art from euerlasting.

4 The floods are risen (O Lord) the floods haue lift vp their voice: the floods lift vp their waues.

5 The waues of the sea are mighty, and rage horribly, but yet the Lord that dwelleth on high, is mightier.

6 Thy testimonies, O Lord, are very sure: holinesse becommeth thine house for euer.

Deus vltionum. Psal 94.

O Lord God, to whom vengeance belongeth: thou God to whō vengeance belongeth, shew thy selfe.

2 Arise thou iudge of the world: and reward the proud after their deseruing.

3 Lord, how long shall the vngodly: how long shall the vngodly triumph?

4 How long shall all wicked doers speake so disdainefully: and make such proud boasting?

5 They smite downe thy people, O Lorde: and trouble thine heritage.

6 They murther the widowe and the stranger: and put the fatherlesse to death.

7 And yet they say, Tush, the Lord shall not see: neither shall the God of Jacob regard it.

8 Take heed ye vnwise among the people: O ye fooles, when will ye vnderstand?

9 He that planted the eare, shall he not heare: or he that made the eye, shall he not see?

10 Or he that nurtureth the heathen: it is he that teacheth man knowledge, shall not he punish?

11 The Lord knoweth the thoughts of man: that they are but vaine.

12 Blessed is the man whom thou chastenest, (O Lord:) and teachest him in thy Law.

13 That thou mayest giue him patience in time of aduersitie: vntill ỹ pit be digged vp for the vngodly.

14 For the Lord will not faile his people: neither will he forsake his inheritance.

15 Vntill righteousnes turne againe vnto iudgement: all such as be true in heart shall follow it.

16 Who will rise vp with me against the wicked: or who will take my part against the euill doers?

17 If the Lord had not helped me: it had not failed but my soule had bene put to silence.

18 But when I said, My foote hath slipped: thy mercy (O Lord) held me vp.

19 In the multitude of the sorowes that I had in my heart: thy comforts haue refreshed my soule.

20 Wilt thou haue any thing to do with the stoole of wickednesse: which imagineth mischiefe as a law?

21 They gather them together against the soule of the righteous: and condemne the innocent blood.

22 But the Lord is my refuge: and my God is the strength of my confidence.

23 He shall recompense them their wickednes, and

destroy them in their owne malice: yea, the Lord our God shall destroy them.

Venite, exultemus. Psal. 95.

Morning prayer.



Come, let vs sing vnto the Lord: let vs heartily reioyce in the strength of our saluation.

2 Let vs come before his presence with thanksgiuing: and shew our selues glad in him with Psalmes.

3 For the Lord is a great God: and a great King aboue all gods.

4 In his hand are all the corners of the earth: and the strength of the hils is his also.

5 The Sea is his, and he made it: and his hands prepared the drie land.

6 O come, let vs worship, and fall downe: and kneele before the Lord our maker.

7 For hee is the Lord our God: and wee are the people of his pasture, and the sheepe of his hands.

8 To day if yee will heare his voice, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernesse.

9 When your fathers tempted me: prooued mee, and saw my workes.

10 Fortie yeeres long was I grieued with this generation, and said: it is a people that doe erre in their hearts, for they haue not known my wayes.

11 Vnto whom I sware in my wrath: that they should not enter into my rest.

Cantate Domino. Psal. 96.

O Sing vnto the Lord a new song: sing vnto the Lord all the whole earth.

2 Sing vnto the Lord, and praise his Name: be telling of his saluation from day to day.

3 Declare his honour vnto the heathen: and his wonders vnto all people.

4 For the Lord is great, and cannot worthily be
praised: he is more to be feared then all gods.
5 As for the gods of the Heathen, they be but I-
doles: but it is the Lord that made the heauens.
6 Glory and worship are before him: power and
honour are in his Sanctuary.
7 Ascribe vnto the Lorde, (O yee kinreds of the
people:) ascribe vnto the Lord worship and power.
8 Ascribe vnto the Lord the honour due vnto his
Name: bring presents, and come into his courts.
9 O worship the Lord in the beautie of holinesse:
let the whole earth stand in awe of him.
10 Tell it out among the heathen, that the Lord
is King: and that it is he which hath made the round
world so fast that it cannot be mooued, and how that
he shall iudge the people righteously.
11 Let the heauens reioyce, and let the earth bee
glad: let the sea make a noyse, and all that therein is.
12 Let the field bee ioyfull, & all that is in it: then
shall all the trees of the wood reioyce before the Lord.
13 For hee commeth, for he commeth to iudge the
earth: and with righteousnesse to iudge the world,
and the people with his trueth.

Dominus regnauit. Psal. 97.

THe Lord is King, the earth may be glad thereof:
yea, the multitude of the yles may be glad thereof.
2 Cloudes and darknesse are round about him:
righteousnesse and iudgement are the habitation of
his seate.
3 There shall goe a fire before him: and burne vp
his enemies on euery side.
4 His lightnings gaue shine vnto the world: the
earth saw it and was afraid.
5 The hils melted like wax at the presence of the
Lord: at the presence of the Lord of the whole earth.

6 The heauens haue declared his righteousnes: and all the people haue seene his glory.

7 Confounded bee all they that worship carued images, and that delight in vaine gods: worship him all ye gods.

8 Sion heard of it, and reioyced: and the daughters of Juda were glad, because of thy iudgements, O Lord.

9 For thou Lord art higher, then all that are in the earth: thou art exalted farre aboue all gods.

10 O yee that loue the Lord, see that yee hate the thing which is euill: the Lord preserueth the soules of his Saints, he shall deliuer them from the hand of the vngodly.

11 There is sprung vp a light for the righteous: and ioyfull gladnesse for such as be true hearted.

12 Reioyce in the Lord yee righteous: and giue thankes for a remembrance of his holinesse.

Cantate Domino. Psal. 98.

Fuening prayer.



Sing vnto the Lord a newe song: for he hath done marueilous things.

2 With his owne right hand, and with his holy arme: hath hee gotten himselfe the victory.

3 The Lord declared his saluation: his righteousnes hath he openly shewed in the sight of the heathen.

4 Hee hath remembred his mercie and trueth toward the house of Israel: and all the ends of the world haue seene the saluation of our God.

5 Shew your selues ioyfull vnto the Lord, all ye lands: sing, reioyce, and giue thankes.

6 Praise the Lorde vpon the Harpe: sing to the Harpe with a Psalme of thankesgiuing.

7 With trumpets also and shawmes: O shewe your selues ioyfull before the Lord the King.

8 Let

8 Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hils be ioyfull together before the Lord: for he is come to iudge the earth.

10 With righteousnesse shall he iudge the world: and the people with equitie.

Dominus regnauit. Psal. 99.

THe Lord is King, be the people neuer so vnpatient: he sitteth betweene the Cherubims, bee the earth neuer so vnquiet.

2 The Lord is great in Sion: and high aboue all people.

3 They shal giue thanks vnto thy Name: which is great, wonderfull and holy.

4 The Kings power loueth iudgement, thou hast prepared equitie: thou hast executed iudgement and righteousnes in Jacob.

5 O magnifie the Lord our God: and fall downe before his footstoole, for he is holy.

6 Moses and Aaron among his priests, and Samuel among such as cal vpon his Name: these called vpon the Lord, and he heard them.

7 Hee spake vnto them out of the cloudie pillar: for they kept his testimonies, and the law that hee gaue them.

8 Thou heardest them (O Lord our God:) thou forgauest them, O God, and punishedst their owne inuentions.

9 O magnifie the Lord our God, and worship him vpon his holy hill: for the Lord our God is holy.

Iubilate Deo. Psal. 100.

OBe ioyfull in the Lord all yee landes: serue the Lord with gladnes, and come before his presence with a song.

2 Be ye sure that the Lord he is God, it is he that hath made vs, and not we our selues: we are his people, and the sheepe of his pasture.

3 O goe your way into his gates with thanke-giuing, and into his courts with praise: be thankfull vnto him, and speake good of his Name.

4 For the Lord is gracious, his mercie is euerlasting: and his trueth endureth from generation to generation.

Misericordiam & iudicium. Psal. 101.

MY song shall bee of mercie and iudgement: vnto thee, O Lord, will I sing.

2 O let mee haue vnderstanding: in the way of godlinesse.

3 When wilt thou come vnto me: I will walke in my house with a perfect heart.

4 I will take no wicked thing in hand. I hate the sinnes of vnfaithfulnesse: there shall no such cleaue vnto me.

5 A froward heart shall depart from me: I will not know a wicked person.

6 Who so priuily slandereth his neighbour: him will I destroy.

7 Who so hath also a proud looke, and high stomacke: I will not suffer him.

8 Mine eyes looke vnto such as be faithfull in the land: that they may dwell with me.

9 Who so leadeth a godly life: hee shalbe my seruant.

10 There shall no deceitfull person dwell in my house: hee that telleth lyes shall not tarie in my sight.

11 I shall soone destroy all the vngodly that are in the land: that I may roote out all wicked doers from the citie of the Lord.

Domine

Domine exaudi. Psal. 102.

HEare my prayer, O Lord: and let my crying come vnto thee. Morning prayer.

2 Hide not thy face from me in the time of my trouble: encline thine eares vnto mee when I call, O heare me, and that right soone.

3 For my dayes are consumed away like smoke: and my bones are burnt vp as it were a fire brand.

4 My heart is smitten downe, and withered like grasse: so that I forget to eate my bread.

5 For the voyce of my groning: my bones will scarce cleaue to my flesh.

6 I am become like a Pelicane in the wildernes: and like an Owle that is in the desart.

7 I haue watched, and am euen as it were a sparrow: that sitteth alone vpon the house top.

8 Mine enemies reuile me all the day long: & they that are mad vpon me, are swoorn together against me

9 For I haue eaten ashes as it were bread: and mingled my drinke with weeping.

10 And that because of thine indignation & wrath: for thou hast taken me vp, and cast me downe.

11 My dayes are gone like a shadowe: and I am withered like grasse.

12 But thou, (O Lord) shalt endure for euer: and thy remembrance throughout all generations.

13 Thou shalt arise and haue mercie vpon Sion: for it is time that thou haue mercie vpon her, yea, the time is come.

14 And why? thy seruants thinke vpon her stones: and it pitieth them to see her in the dust.

15 The heathen shall feare thy Name, O Lord: and all the kings of the earth thy Maiestie.

16 When the Lord shal build vp Sion: and when his glorie shall appeare.

17 When

17 When hee turneth him vnto the prayer of the poore destitute: and despiseth not their desire.

18 This shall be written for those that come after: & the people which shalbe borne, shall praise the Lord.

19 For he hath looked downe from his sanctuary: out of the heauen did the Lord behold the earth.

20 That he might heare the mournings of such as be in captiuitie: and deliuer the children appointed vnto death.

21 That they may declare the Name of the Lorde in Sion: and his worship at Hierusalem.

22 When the people are gathered together: and the kingdomes also to serue the Lord.

23 He brought downe my strength in my iourney: and shortened my dayes.

24 But I said, O my God, take mee not away in the middest of mine age: as for thy yeres they endure throughout all generations.

25 Thou Lord in the beginning hast laid the foundation of the earth: and the heauens are the worke of thy hands.

26 They shall perish, but thou shalt endure: they all shall ware old as doeth a garment.

27 And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy yeeres shall not faile.

28 The children of thy seruants shall continue: and their seede shall stand fast in thy sight.

Benedic anima. Psal. 103.

PRaise the Lord, O my soule: and all that is within me, praise his holy Name.

2 Praise the Lord, O my soule: and forget not all his benefits.

3 Which forgiueth all thy sinne: and healeth all thine infirmities.

4 Which

4 Which saueth thy life from destruction: and crowneth thee with mercie and louing kindnesse.

5 Which satisfieth thy mouth with good things: making thee yong and lustie as an eagle.

6 The Lord executeth righteousnesse and iudgement: for all them that are oppressed with wrong.

7 He shewed his wayes vnto Moses: his workes vnto the children of Israel.

8 The Lord is ful of compassion and mercie: long suffering and of great goodnesse.

9 He will not alway be chiding: neither keepeth he his anger for euer.

10 He hath not dealt with vs after our sinnes: nor rewarded vs according to our wickednesse.

11 For looke how high the heauen is in comparison of the earth: so great is his mercie also toward them that feare him.

12 Looke how wide also the East is from the West: so farre hath he set our sinnes from vs.

13 Yea, like as a father pitieth his owne children: euen so is the Lord mercifull vnto thē that feare him.

14 For he knoweth whereof we be made: he remembreth that we are but dust.

15 The dayes of man are but as grasse: for he flourisheth as a flowre of the field.

16 For assoone as the winde goeth ouer it, it is gone: and the place therof shall know it no more.

17 But the mercifull goodnesse of the Lord endureth for euer and euer vpon them that feare him: and his righteousnesse vpon children children.

18 Euen vpon such as keepe his couenant: and thinke vpon his commandements to doe them.

19 The Lord hath prepared his seate in heauen: and his kingdome ruleth ouer all.

20 O praise the Lord, yee Angels of his, ye that excell

cell in strength: yee that fulfill his commandement, and hearken vnto the voice of his wordes.

21 O praise the Lord, all ye his hostes: ye seruants of his that doe his pleasure.

22 O speake good of the Lord, all ye workes of his, in all places of his dominion: praise thou the Lord, O my soule.

Benedic anima mea. Psal. 104.

Euening prayer.

PRaise the Lord, O my soule: O Lord my God, thou art become exceeding glorious, thou art clothed with maiestie and honour.

2 Thou deckest thy selfe with light as it were with a garment: & spreadest out the heauens like a curtain.

3 Which layeth the beames of his chamber in the waters: and maketh the cloudes his charet, and walketh vpon the wings of the winde.

4 He maketh his Angels spirits: and his ministers a flame of fire.

5 He layd the foundations of the earth: that it neuer should moue at any time.

6 Thou coueredst it with the deepe like as with a garment: the waters stand in the hilles.

7 At thy rebuke they flee: at the voice of thy thunder they are afraid.

8 They goe vp as high as the hils, and downe to the valleys beneath: euen vnto the place which thou hast appointed for them.

9 Thou hast set them their bounds, which they shal not passe: neither turne again to couer the earth.

10 He sendeth the springs into the riuers: which runne among the hils.

11 All beastes of the field drinke thereof: and the wilde asses quench their thirst.

12 Beside them shall the foules of the ayre haue their habitation: and sing among the branches.

13 He

13 He watereth the hils from aboue: the earth is filled with the fruit of thy worke.

14 Hee bringeth foorth grasse for the cattell: and greene herbe for the seruice of men.

15 That hee may bring foode out of the earth, and wine that maketh glad the heart of man: and oyle to make him a cheerefull countenance, and bread to strengthen mans heart.

16 The trees of the Lord also are full of sap: euen the Cedars of Libanus which he hath planted.

17 wherein the birds make their nests: and the firre trees are a dwelling for the Storke.

18 The high hils are a refuge for the wilde goats: and so are the stonie rocks for the conies.

19 He appointed the Moone for certaine seasons: and the Sunne knoweth his going downe.

20 Thou makest darkenesse that it may bee night: wherein all the beasts of the forrest doe moue.

21 The lions roaring after their praye: doe seeke their meate at God.

22 The Sunne ariseth, and they get them away together: and lay them downe in their dennes.

23 Man goeth foorth to his worke, and to his labour: vntill the euening.

24 O Lord, how manifold are thy works: in wisedome hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts.

26 There goe the ships, & there is that Leuiathan: whom thou hast made to take his pastime therein.

27 These waite all vpon thee: that thou mayest giue them meate in due season.

28 When thou giuest it them, they gather it: and

when

when thou openest thy hand, they are filled wt good.

29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned againe to their dust.

30 When thou lettest thy breath go forth, they shal be made: and thou shalt renew the face of the earth.

31 The glorious Maiestie of the Lord shal endure for euer: the Lord shall reioyce in his workes.

32 The earth shall tremble at the looke of him: if he doe but touch the hils, they shall smoke.

33 I will sing vnto the Lord as long as I liue: I will praise my God, while I haue my being.

34 And so shall my words please him: my ioy shall be in the Lord.

35 As for sinners, they shalbe consumed out of the earth, and the vngodly shall come to an ende: praise thou the Lord, O my soule, praise the Lord.

Confitemini Domino. Psal. 105.

Morning prayer.

O Giue thankes vnto the Lord, and call vpon his Name: tell the people what things hee hath done.

2 O let your songs be of him, and praise him: and let your talking be of all his wonderous workes.

3 Reioyce in his holy Name: let the heart of them reioyce that seeke the Lord.

4 Seeke the Lord and his strength: seeke his face euermore.

5 Remember the marueilous workes that he hath done: his wonders, and the iudgments of his mouth.

6 O ye seed of Abraham his seruant: ye children of Iacob his chosen.

7 He is the Lord our God: his iudgements are in all the world.

8 He hath bene alway mindfull of his couenant and promise: that he made to a thousand generations.

9 Euen

9 Euen the Couenant that he made with Abra-
ham: and the othe that he sware vnto Isahac.
10 And appointed the same vnto Jacob for a law:
and to Israel for an euerlasting testament.
11 Saying, Vnto thee will I giue the land of
Chanaan: the lot of your inheritance.
12 When there were yet but a fewe of them: and
they strangers in the land.
13 What time as they went from one nation to
another: from one kingdome to another people.
14 He suffered no man to doe them wrong: but re-
prooued euen Kings for their sakes.
15 Touch not mine anointed: & doe my Prophets
no harme.
16 Moreouer he called for a dearth vpon the land:
and destroyed all the prouision of bread.
17 But hee had sent a man before them: euen Jo-
seph which was sold to be a bondseruant.
18 Whose feet they hurt in the stocks: the yron en-
tred into his soule.
19 Vntil the time came that his cause was know-
en: the word of the Lord tried him.
20 The King sent and deliuered him: the prince of
the people let him goe free.
21 Hee made him lord also of his house: and ruler
of all his substance.
22 That hee might enforme his princes after his
will: and teach his Senators wisedome.
23 Israel also came into Egypt: and Jacob was a
stranger in the land of Ham.
24 And hee increased his people exceedingly: and
made them stronger then their enemies.
25 Whose heart turned, so that they hated his peo-
ple: and dealt vntruely with his seruants.
26 Then sent hee Moses his seruant: and Aaron

whom he had chosen.

27 And these shewed his tokens among them: and wonders in the land of Ham.

28 He sent darkenesse, and it was darke: and they were not obedient vnto his word.

29 He turned their waters into blood: and slew their fish.

30 Their land brought forth frogs: yea, euen in their Kings chambers.

31 He spake the word, and there came all maner of flies: and lice in all their quarters.

32 He gaue them haile stones for raine: and flames of fire in their land.

33 He smote their vines also and figge trees: and destroyed the trees that were in their coasts.

34 He spake the word, & the grashoppers came, and caterpillers innumerable: & did eate vp all the grasse in their land, and deuoured the fruit of their ground.

35 He smote all the first borne in their land: euen the chiefe of all their strength.

36 He brought them forth also with siluer & gold: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He spread out a cloud to be a couering: and fire to giue light in the night season.

39 At their desire he brought quailes: and he filled them with the bread of heauen.

40 He opened the rocke of stone, and the waters flowed out: so that riuers ranne in dry places.

41 For why? he remembred his holy promise: and Abraham his seruant.

42 And he brought forth his people with ioy: and his chosen with gladnesse.

43 And gaue them the lands of the Heathen: and they

they tooke the labours of the people in possession.

44 That they might keepe his Statutes: and obserue his Lawes.

Confitemini Domino. Psal. 106.

O Giue thanks vnto the Lord, for he is gracious: and his mercie endureth for euer. Euening prayer.

2 Who can expresse the noble actes of the Lord: or shew forth all his prayse?

3 Blessed are they that alway keepe iudgement: and doe righteousnesse.

4 Remember me, O Lord, according to the fauor that thou bearest vnto thy people: O visite me with thy saluation.

5 That I may see the felicitie of thy chosen: and reioice in the gladnesse of thy people, and giue thanks with thine inheritance.

6 Wee haue sinned with our fathers: we haue done amisse, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodnes in remembrance: but were disobedient at the Sea, euen at the red Sea.

8 Neuertheless, hee helped them for his names sake: that he might make his power to be knowen.

9 He rebuked the red Sea also, & it was dried vp: so he led thē thorow the deep, as thorow a wildernes.

10 And he saued them from the aduersaries hand: and deliuered them from the hand of the enemie.

11 As for those that troubled them, the waters ouerwhelmed them: there was not one of them left.

12 Then beleeued they his words: and sang prayse vnto him.

13 But within a while they forgate his workes: and would not abide his counsell.

14 But lust came vpon them in the wildernes: and

they tempted God in the desert.

15 And hee gaue them their desire: and sent leannesse withall into their soule.

16 They angred Moses also in the tents: and Aaron the saint of the Lord.

17 So the earth opened, and swallowed vp Dathan: and couered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt vp the vngodly.

19 They made a Calfe in Horeb: and worshipped the molten image.

20 Thus they turned their glory: into the similitude of a Calfe that eateth hay.

21 And they forgate God their Sauiour: which had done so great things in Egypt.

22 Wonderous workes in the land of Ham: and fearefull things by the red Sea.

23 So he sayd he would haue destroyed them, had not Moses his chosen stand before him in the gap: to turne away his wrathfull indignation, lest he should destroy them.

24 Yea, they thought scorne of that pleasant land: and gaue no credence vnto his word.

25 But murmured in their tents: and hearkened not vnto the voice of the Lord.

26 Then lift he vp his hand against them: to ouerthrow them in the wildernesse.

27 To cast out their seede among the nations: and to scatter them in the lands.

28 They ioyned themselues vnto Baal Peor: and ate the offerings of the dead.

29 Thus they prouoked him vnto anger with their owne inuentions: and the plague was great among them.

30 Then stood vp Phinees, and prayed: and so the plague

plague ceased.

31 And that was counted vnto him for righteousnesse: among all posterities for euermore.

32 They angred him also at the waters of strife: so that he punished Moses for their sakes.

33 Because they prouoked his spirit: so that hee spake vnaduisedly with his lips.

34 Neither destroyed they the Heathen: as the Lord commanded them.

35 But were mingled among the Heathen: and learned their workes.

36 Insomuch that they worshipped their Idoles, which turned to their owne decay: yea, they offered their sonnes and daughters vnto deuils.

37 And shed innocent blood, euen the blood of their sonnes and of their daughters: whom they offred vnto the Idoles of Chanaan, and the land was defiled with blood.

38 Thus were they stained with their owne workes: and went a whoring with their owne inuentions.

39 Therefore was the wrath of the Lord kindled against his people: in so much that hee abhorred his owne inheritance.

40 And he gaue them ouer into the hand of the heathen: & they that hated them, were lords ouer them.

41 Their enemies oppressed them: and had them in subiection.

42 Many a time did he deliuer them: but they rebelled against him with their owne inuentions, and were brought downe in their wickednesse.

43 Neuertheless, when hee saw their aduersitie: he heard their complaint.

44 He thought vpō his couenant, & pitied them according vnto ꝯ multitude of his mercies: yea, he made all those that had led them away captiue to pity them.

45 Deliuer vs, O Lord our God, and gather vs from among the heathen: that we may giue thankes vnto thy holy Name, & make our boast of thy praise.

46 Blessed be the Lord God of Israel, from euerlasting, and world without end: and let all the people say, Amen.

Confitemini Domino. Psal. 107.

Morning prayer.

O Giue thanks vnto the Lord, for he is gracious: and his mercy endureth for euer.

2 Let them giue thankes whom the Lord hath redeemed: and deliuered from the hand of the enemie.

3 And gathered them out of the lands, from the East and from the West: from the North and from the South.

4 They went astray in the wildernesse out of the way: and found no citie to dwell in.

5 Hungry & thirstie: their soule fainted in them.

6 So they cried vnto the Lord in their trouble: and he deliuered them from their distresse.

7 He led them forth by the right way: that they might goe to the citie where they dwelt.

8 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that hee doeth for the children of men.

9 For he satisfieth the emptie soule: and filleth the hungrie soule with goodnesse.

10 Such as sit in darkenesse and in the shadow of death: being fast bound in miserie and yron.

11 Because they rebelled against the words of the Lord: & lightly regarded the counsel of the most High.

12 Hee also brought downe their heart through heauinesse: they fell downe, and there was none to helpe them vp.

13 So when they cried vnto the Lord in their trouble:

trouble: he deliuered them out of their distresse.

14 For he brought them out of darkenesse, and out of the shadow of death: & brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that hee doeth for the children of men.

16 For he hath broken the gates of brasse: & smitten the barres of yron in sunder.

17 Foolish men are plagued for their offence: and because of their wickednesse.

18 Their soule abhorred all maner of meate: and they were euen hard at deaths doore.

19 So when they cried vnto the Lord in their trouble: he deliuered them out of their distresse.

20 Hee sent his word and healed them: and they were saued from their destruction.

21 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that hee doeth for the children of men.

22 That they would offer vnto him the sacrifice of Thankesgiuing: and tell out all his workes with gladnesse.

23 They that go downe to the sea in ships: and occupie their businesse in great waters.

24 These men see the workes of the Lord: and his wonders in the deepe.

25 For at his word the stormie winde ariseth: which lifteth vp the waues thereof.

26 They are carried vp to the heauen, and downe againe to the deepe: their soule melteth away because of the trouble.

27 They reele to and fro, and stagger like a drunken man: and are at their wits end.

28 So when they cry vnto the Lord in their trouble: he deliuereth them out of their distresse.

29 For hee maketh the storme to cease: so that the waues thereof are still.

30 Then are they glad because they be at rest: and so hee bringeth them vnto the hauen where they would be.

31 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that hee doeth for the children of men.

32 That they would exalt him also in the Congregation of the people: and praise him in the seat of the Elders.

33 Which turneth the floods into a wildernesse: and drieth vp the water springs.

34 A fruitfull land maketh he barren: for the wickednesse of them that dwell therein.

35 Againe hee maketh the wildernesse a standing water: and water springs of a dry ground.

36 And there hee setteth the hungry: that they may build them a city to dwell in.

37 That they may sow their land, and plant vineyards: to yeeld them fruits of increase.

38 Hee blesseth them, so that they multiply exceedingly: and suffereth not their cattell to decrease.

39 And againe when they are minished & brought lowe: through oppression, through any plague or trouble.

40 Though hee suffer them to bee euill intreated through tyrants: and let them wander out of the way in the wildernesse.

41 Yet helpeth hee the poore out of miserie: and maketh him houholds like a flocke of sheepe.

42 The righteous will consider this, and reioyce: and the mouth of all wickednesse shall be stopped.

43 Who so is wise wil ponder these things: & they shall vnderstand the louing kindenesse of the Lord.

Paratum

Paratum cor meum. Psal. 108.

O God, my heart is ready, my heart is ready: I wil sing and giue praise with the best member that I haue. Euening prayer.

2 Awake thou Lute and Harpe: I my selfe will awake right early.

3 I will giue thanks vnto thee, O Lord, among the people: I will sing praises vnto thee among the nations.

4 For thy mercy is greater then the heauens: and thy trueth reacheth vnto the cloudes.

5 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

6 That thy beloued may bee deliuered: let thy right hand saue them, and heare thou me.

7 God hath spoken in his Holinesse: I wil reioyce therefore and diuide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.

9 Juda is my Lawgiuer, Moab is my washpot: ouer Edom will I cast out my shooe, vpon the Philistines will I triumph.

10 Who will leade mee into the strong Citie: and who will bring me into Edom?

11 Hast thou not forsaken vs, O God: and wilt not thou, God, goe forth with our hostes?

12 O helpe vs against the enemie: for vaine is the helpe of man.

13 Through God we shall doe great acts: and it is he that shall tread downe our enemies.

Deus laudem. Psal. 109.

HOlde not thy tongue, O God of my praise: for the mouth of the vngodly, yea, and the mouth of the deceitfull is opened vpon me.

2 And

2 And they haue ſpoken againſt mee with falſe tongues: they compaſſed me about alſo with words of hatred, and fought againſt me without a cauſe.

3 For the loue that I had vnto them, loe, they take now my contrary part: but I giue my ſelfe vnto prayer.

4 Thus haue they rewarded mee euill for good: and hatred for my good will.

5 Set thou an vngodly man to bee ruler ouer him: and let Satan ſtand at his right hand.

6 When ſentence is giuen vpon him, let him bee condemned: and let his prayer be turned into ſinne.

7 Let his dayes be few: and let another take his office.

8 Let his children bee fatherleſſe: and his wife a widow.

9 Let his children bee vagabonds, and beg their bread: let them ſeeke it alſo out of deſolate places.

10 Let the extortioner conſume all that hee hath: and let the ſtranger ſpoile his labour.

11 Let there bee no man to pitie him: nor to haue compaſſion vpon his fatherleſſe children.

12 Let his poſteritie bee deſtroyed: and in the next generation let his name be cleane put out.

13 Let the wickednelſe of his fathers be had in remembrance in the ſight of the Lord: and let not the ſinne of his mother be done away.

14 Let them alway bee before the Lord: that hee may roote out the memoriall of them from off the earth.

15 And that becauſe his minde was not to doe good: but perſecuted the poore helpeleſſe man, that he might ſlay him that was vexed at the heart.

16 His delight was in curſing, and it ſhall happen vnto him: he loued not bleſſing, therefore ſhall it bee

farre

farre from him.

17 He clothed himselfe with cursing like as with a raiment: and it shall come into his bowels like water, and like oyle into his bones.

18 Let it be vnto him as the cloke that he hath vpon him: and as the girdle that hee is alway girded withall.

19 Let it thus happen from the Lord vnto mine enemies: and to those that speake euill against my soule.

20 But deale thou with mee, O Lord God, according vnto thy Name: for sweet is thy mercie.

21 O deliuer mee, for I am helpelesse and poore: and my heart is wounded within me.

22 I go hence like the shadow that departeth: and am driuen away as the grashopper.

23 My knees are weake through fasting: my flesh is dried vp for want of fatnesse.

24 I became also a rebuke vnto them: they that looked vpon me, shaked their heads.

25 Helpe me, O Lord my God: O saue me according to thy mercy.

26 And they shal know how that this is thy hand: and that thou Lord hast done it.

27 Though they curse, yet blesse thou: and let them be confounded that rise vp against me, but let thy seruant reioyce.

28 Let mine aduersaries bee clothed with shame: and let them couer themselues with their owne confusion, as with a cloake.

29 As for mee, I will giue great thankes vnto the Lord with my mouth: and praise him among the multitude.

30 For he shal stand at the right hand of the poore: to saue his soule from vnrighteous Judges.

Dixit

Dixit Dominus. Psal. 110.

Morning prayer.

THe Lord said vnto my Lord: sit thou on my right hand, vntil I make thine enemies thy footstoole.

2 The Lord shall send the rod of thy power out of Sion: be thou ruler euen in the middest among thine enemies.

3 In the day of thy power shall the people offer the free will offrings with an holy worship: the dew of thy birth is of the wombe of the morning.

4 The Lord sware and will not repent: thou art a Priest for euer, after the order of Melchisedech.

5 The Lord vpon thy right hand: shall wound euen Kings in the day of his wrath.

6 He shall iudge among the heathen, hee shall fill the places with the dead bodies: and smite in sunder the heads ouer diuers countreys.

7 He shall drinke of the brooke in the way: therefore shall he lift vp his head.

Confitebor tibi. Psal. 111.

I will giue thanks vnto the Lord w my whole heart: secretly among the faithful, & in the Congregation.

2 The workes of the Lord are great: sought out of all them that haue pleasure therein.

3 His worke is worthy to bee praised and had in honour: and his righteousnesse endureth for euer.

4 The mercifull and gracious Lord hath so done his marueilous workes: that they ought to be had in remembrance.

5 He hath giuen meat vnto them that feare him: he shall euer be mindfull of his Couenant.

6 Hee hath shewed his people the power of his workes: that hee may giue them the heritage of the heathen.

7 The works of his hands are veritie and iudge-

ment:

ment: and all his commandements are true.

8 They stand fast for euer and euer: and are done in trueth and equitie.

9 He sent redemption vnto his people: hee hath commanded his Couenant for euer, holy and reuerent is his Name.

10 The feare of the Lord is the beginning of wisedome: a good vnderstanding haue all they that doe thereafter, the prayse of it endureth for euer.

Beatus vir. Psal. 112.

BLessed is the man that feareth the Lord: he hath great delight in his commandements.

2 His seede shall be mighty vpon earth: the generation of the faithfull shall be blessed.

3 Riches and plenteousnesse shalbe in his house: and his righteousnesse endureth for euer.

4 Vnto the godly there ariseth vp light in the darkenesse, he is mercifull, louing, and righteous.

5 A good man is mercifull, and lendeth: and will guide his words with discretion.

6 For he shall neuer be moued: and the righteous shall be had in an euerlasting remembrance.

7 He will not be afraid for any euill tidings: for his heart standeth fast and beleeueth in the Lord.

8 His heart is stablished and will not shrinke: vntill he see his desire vpon his enemies.

9 He hath dispersed abroad & giuen to the poore: and his righteousnesse remaineth for euer, his horne shall be exalted with honour.

10 The vngodly shall see it, and it shal grieue him: he shall gnash with his teeth, and consume away, the desire of the vngodly shall perish.

Laudate pueri. Psal. 113.

PRaise the Lord, yee seruants: O praise the Name of the Lord.

2 Blessed bee the Name of the Lord: from this time foorth for euermore.

3 The Lords Name is prayed: from the rising vp of the Sunne, vnto the going downe of the same.

4 The Lord is high aboue all heathen: and his glory aboue the heauens.

5 Who is like vnto the Lord our God, that hath his dwelling so high: and yet humbleth himselfe to behold the things that are in heauen and earth?

6 He taketh vp the simple out of the dust: and lifteth the poore out of the mire.

7 That he may set him with the Princes: euen with the Princes of his people.

8 He maketh the barren woman to keepe house: and to be a ioyfull mother of children.

In exitu Israel. Psal 114.

Euening prayer.

WHen Israel came out of Egypt: and the house of Jacob from among the strange children.

2 Juda was his Sanctuary: and Israel his dominion.

3 The sea saw that, and fled: Jordan was driuen backe.

4 The mountaines skipped like rammes: and the little hils like yong sheepe.

5 What ayleth thee, O thou Sea, that thou fleddest: and thou Jordan that thou wast driuen backe?

6 Ye mountaines, that ye skipped like rammes: and ye little hilles like yong sheepe?

7 Tremble thou earth at the presence of the Lord: at the presence of the God of Jacob.

8 Which turned the hard rocke into a standing water: and the flint stone into a springing well.

Non nobis Domine. Psal. 115.

NOt vnto vs, O Lord, not vnto vs, but vnto thy Name giue the praise: for thy louing mercy, and

for thy Truethes sake.

2 Wherefore shal the heathen say: where is now their God?

3 As for our God, he is in heauen: he hath done whatsoeuer pleased him.

4 Their idoles are siluer & gold: euen the worke of mens hands.

5 They haue mouthes and speake not: eyes haue they, and see not.

6 They haue eares, and heare not: noses haue they, and smell not.

7 They haue hands, and handle not, feete haue they, and walke not: neither speake they through their throat.

8 They that make them are like vnto them: and so are all they that put their trust in them.

9 But thou house of Israel, trust thou in the Lord: he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord: he is their helper and defender.

11 Yee that feare the Lord, put your trust in the Lord: he is their helper and defender.

12 The Lord hath bene mindfull of vs, and hee shall blesse vs: euen he shall blesse the house of Israel, he shall blesse the house of Aaron.

13 Hee shall blesse them that feare the Lord: both small and great.

14 The Lord shall increase you more and more: you and your children.

15 Yee are the blessed of the Lord: which made heauen and earth.

16 All the whole heauens are the Lords: the earth hath he giuen to the children of men.

17 The dead praise not thee, O Lord: neither all they that goe downe into the silence.

18 But

18 But wee will praise the Lord: from this time forth for euermore. Praise the Lord.

Dilexi quoniam. Psal. 116.

Morning prayer.

I Am well pleased: that the Lord hath heard the voyce of my prayer.

2 That he hath enclined his eare vnto me: therefore will I call vpon him as long as I liue.

3 The snares of death compassed me round about: and the paines of hell gate hold vpon me.

4 I shal finde trouble and heauinesse, and I shall call vpon the Name of the Lord; O Lord, I beseech thee deliuer my soule.

5 Gracious is the Lord and righteous: yea, our God is mercifull.

6 The Lord preserueth the simple: I was in miserie, and he helped me.

7 Turne againe then vnto thy rest, O my soule: for the Lord hath rewarded thee.

8 And why? thou hast deliuered my soule from death: mine eyes from teares, & my feet from falling.

9 I will walke before the Lord: in the land of the liuing.

10 I beleeued, and therefore will I speake, but I was sore troubled: I saide in my haste, All men are liars.

11 What reward shal I giue vnto the Lord: for all the benefits that he hath done vnto me?

12 I will receiue the cup of saluation: and call vpon the Name of the Lord.

13 I will pay my vowes now in the presence of all his people: right deare in the sight of the Lord, is the death of his Saints.

14 Behold, O Lord, how that I am thy seruant: I am thy seruant, and the sonne of thine handmayd, thou hast broken my bonds in sunder.

15 I

15 I wil offer to thee the sacrifice of thanksgiuing: and will call vpon the Name of the Lord.

16 I wil pay my vowes vnto the Lord in the sight of all his people: in ỹ courts of the Lords house, euen in the mids of thee, O Hierusalem. Praise the Lord.

Laudate Dominum. Psal. 117.

O Praise the Lord all ye heathen: praise him all ye nations.

2 For his mercifull kindenesse is euer more and more toward vs: and the Trueth of the Lord endureth for euer. Praise the Lord.

Confitemini Domino. Psal. 118.

O Giue thankes vnto the Lord, for he is gracious: because his mercy endureth for euer.

2 Let Israel now confesse that hee is gracious: and that his mercie endureth for euer.

3 Let the house of Aaron now confesse: that his mercie endureth for euer.

4 Yea, let them now that feare the Lord, confesse: that his mercie endureth for euer.

5 I called vpon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my side: I will not feare what man doeth vnto me.

7 The Lord taketh my part with them that help me: therfore shal I see my desire vpon mine enemies.

8 It is better to trust in the Lord: then to put any confidence in man.

9 It is better to trust in the Lord: then to put any confidence in Princes.

10 All nations compassed me round about: but in the Name of the Lord will I destroy them.

11 They kept me in on euery side, they kept me in, I say, on euery side: but in the Name of the Lord wil I destroy them.

12 They came about me like bees, and are extinct euen as the fire among the thornes: for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall: but the Lord was my helpe.

14 The Lord is my strength and my song: and is become my saluation.

15 The voice of ioy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mightie things to passe.

16 The right hand of the Lord hath the preheminence: the right hand of the Lord bringeth mightie things to passe.

17 I will not die, but liue: and declare the works of the Lord.

18 The Lord hath chastned and corrected me: but he hath not giuen me ouer vnto death.

19 Open mee the gates of righteousnesse: that I may goe into them, and giue thankes vnto the Lord.

20 This is the gate of the Lord: the righteous shal enter into it.

21 I wil thanke thee, for thou hast heard mee: and art become my saluation.

22 The same stone which the builders refused: is become the head stone in the corner.

23 This is the Lords doing: and it is marueilous in our eyes.

24 This is the day which the Lord hath made: we will reioyce and be glad in it.

25 Helpe me now, O Lord: O Lord send vs now prosperitie.

26 Blessed be he that commeth in the Name of the Lord: we haue wished you good lucke, ye that bee of the house of the Lord.

27 God is the Lord which hath shewed vs light: binde

blinde the sacrifice with cordes, yea euen vnto the hornes of the Altar.

28 Thou art my God, and I will thanke thee: thou art my God, and I will praise thee.

29 O giue thankes vnto the Lord, for hee is gracious: and his mercie endureth for euer.

Beati immaculati. Psal. 119.

BLessed are those that are vndefiled in the way: and walke in the Law of the Lord. Euening prayer.

2 Blessed are they ỹ keepe his testimonies: & seeke him with their whole heart.

3 For they which doe no wickednesse: walke in his wayes.

4 Thou hast charged: that wee shall diligently keepe thy Commandements.

5 O that my wayes were made so direct: that I might keepe thy Statutes.

6 So shall I not bee confounded: while I haue respect vnto all thy Commandements.

7 I will thanke thee with an vnfeined heart: when I shall haue learned the Iudgements of thy righteousnesse.

8 I will keepe thy ceremonies: O forsake me not vtterly.

In quo corriget.

WHerewithall shall a yong man cleanse his way: euen by ruling himselfe after thy word.

2 With my whole heart haue I sought thee: O let me not goe wrong out of thy Commandements.

3 Thy words haue I hid within my heart: that I should not sinne against thee.

4 Blessed art thou, O Lord: O teach me thy Statutes.

5 With my lips haue I bene telling: of all the iudgements of thy mouth.

6 I haue had as great delight in the way of thy Testimonies: as in all maner of riches.

7 I wil talke of thy Commandements: and haue respect vnto thy wayes.

8 My delight shalbe in thy Statutes: and I wil not forget thy word.

Retribue seruo tuo.

O Doe well vnto thy seruant: that I may liue, and keepe thy word.

2 Open thou mine eyes: that I may see the wonderous things of thy Law.

3 I am a stranger vpon earth: O hide not thy Commandements from me.

4 My soule breaketh out for the very feruent desire: that it hath alway vnto thy Iudgements.

5 Thou hast rebuked the proud: and cursed are they that doe erre from thy Commandements.

6 O turne from me shame and rebuke: for I haue kept thy testimonies.

7 Princes also did sit and speake against me: but thy seruant is occupied in thy Statutes.

8 For thy testimonies are my delight: and my counsailers.

Adhæsit pauimento.

MY soule cleaueth to the dust: O quicken thou me according to thy word.

2 I haue knowledged my wayes, and thou heardest me: O teach me thy Statutes.

3 Make me to vnderstand the way of thy Cōmandements: & so shall I talke of thy wonderous workes.

4 My soule melteth away for very heauinesse: comfort thou me according to thy word.

5 Take from me the way of lying: and cause thou me to make much of thy Law.

6 I haue chosen the way of trueth: and thy iudge-

ments

ments haue I layd before me.

7 I haue sticken vnto thy testimonies: O Lord confound me not.

8 I wil runne the way of thy commandements: when thou hast set my heart at libertie.

Legem pone.

TEach me, O Lord, the way of thy Statutes: and I shall keepe it vnto the end. Morning prayer.

2 Giue mee vnderstanding, and I shall keepe thy Law: yea, I shall keepe it with my whole heart.

3 Make me to go in the path of thy Commandements: for therein is my desire.

4 Encline my heart vnto thy testimonies: and not to couetousnesse.

5 O turne away mine eyes, lest they behold vanitie: and quicken thou me in thy way.

6 O stablish thy word in thy seruant: that I may feare thee.

7 Take away the rebuke that I am afraid of: for thy Judgements are good.

8 Behold, my delight is in thy Commandements: O quicken me in thy righteousnesse.

Et veniat super me.

LEt thy louing mercie come also vnto me, O Lord: euen thy saluation, according vnto thy word.

2 So shal I make answere vnto my blasphemers: for my trust is in thy word.

3 O take not the word of thy trueth vtterly out of my mouth: for my hope is in thy Judgements.

4 So shall I alway keepe thy Law: yea, for euer and euer.

5 And I will walke at libertie: for I seeke thy Commandements.

6 I wil speake of thy testimonies also, euen before

Kings: and will not be ashamed.

7 And my delight shall bee in thy Commaundements: which I haue loued.

8 My handes also will I lift vp vnto thy Commandements, which I haue loued: and my studie shall be in thy Statutes.

Memor esto verbi tui.

O Thinke vpō thy seruant as concerning thy word: wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble: for thy word hath quickened me.

3 The proud haue had mee exceedingly in derision: yet haue I not shrinked from thy Law.

4 For I remembred thine euerlasting Judgements, O Lord: and receiued comfort.

5 I am horribly afraid: for the vngodly that forsake thy Law.

6 Thy statutes haue bene my songs: in the house of my pilgrimage.

7 I haue thought vpon thy Name, O Lord, in the night season: and haue kept thy Law.

8 This I had: because I kept thy Commandements.

Portio mea Domine.

THou art my portion, O Lord: I haue promised to keepe thy Law.

2 I made my humble petition in thy presence with my whole heart: O be mercifull vnto me according to thy word.

3 I called mine owne wayes to remembrance: and turned my feet vnto thy Testimonies.

4 I made haste, and prolonged not the time: to keepe thy Commandements.

5 The congregation of the vngodly haue robbed me: but I haue not forgotten thy Law.

6 At midnight I will rise to giue thankes vnto thee: because of thy righteous iudgements.

7 I am a companion of all them that feare thee: and keepe thy commandements.

8 The earth, O Lord, is full of thy mercie: O teach me thy statutes.

Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy seruant: according vnto thy word.

2 O learne mee true vnderstanding and knowledge: for I haue beleeued thy commandements.

3 Before I was troubled, I went wrong: but now haue I kept thy word.

4 Thou art good and gracious: O teach me thy statutes.

5 The proud haue imagined a lie against mee: but I will keepe thy commaundements with my whole heart.

6 Their heart is as fat as brawne: but my delight hath been in thy Law.

7 It is good for me that I haue been in trouble: that I may learne thy statutes.

8 The law of thy mouth is deerer vnto me: then thousands of gold and siluer.

Manus tuæ fecerunt me.

THy hands haue made me, and fashioned me: O giue me vnderstanding, that I may learne thy commandements. Euening prayer.

2 They that feare thee, will be glad when they see mee: because I haue put my trust in thy word.

3 I know O Lord, that thy iudgments are right: and that thou of very faithfulnesse hast caused mee to be troubled.

4 O let thy mercifull kindnesse bee my comfort:

according to thy word vnto thy seruant.

5 O let thy louing mercies come vnto me, that I may liue: for thy Law is my delight.

6 Let the proud be confounded, for they goe wickedly about to destroy me: but I will be occupied in thy commandements.

7 Let such as feare thee and haue knowen thy testimonies: be turned vnto me.

8 O let my heart bee sound in thy statutes: that I be not ashamed.

Defecit anima mea.

MY soule hath longed for thy saluation: and I haue a good hope because of thy word.

2 Mine eyes long sore for thy worde: saying, O when wilt thou comfort me?

3 For I am become like a bottell in the smoke: yet doe I not I forget thy statutes.

4 How many are the dayes of thy seruant: when wilt thou be auenged of them that persecute me?

5 The proud haue digged pits for me: which are not after thy Law.

6 All thy commandements are true: they persecute me falsly, O be thou my helpe.

7 They had almost made an ende of mee vpon earth: but I forsooke not thy commandements.

8 O quicken mee after thy louing kindnesse: and so shall I keepe the testimonies of thy mouth.

In æternum Domine.

O Lord, thy word: endureth for euer in heauen.

2 Thy trueth also remaineth from one generation to another: thou hast layd the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things serue thee.

4 If my delight had not been in thy law: I should haue

haue perished in my trouble.

5 I will neuer forget thy commandements: for with them thou hast quickned me.

6 I am thine, oh saue me: for I haue sought thy commandements.

7 The vngodly laid wait for me, to destroy me: but I will consider thy testimonies.

8 I see that all things come to an ende: but thy commandement is exceeding broad.

Quomodo dilexi.

LOrd what loue haue I vnto thy Law: all the day long is my studie in it.

2 Thou through thy commandements hast made me wiser then mine enemies: for they are euer wt me.

3 I haue more vnderstanding then my teachers: for thy testimonies are my studie.

4 I am wiser then the aged: because I keepe thy commandements.

5 I haue refrained my feet from euery euil way: that I may keepe thy word.

6 I haue not shrunke from thy iudgements: for thou teachest me.

7 O how sweete are thy words vnto my throate: yea, sweeter then honie vnto my mouth.

8 Through thy commandements I get vnderstanding: therefore I hate all wicked wayes.

Lucerna pedibus meis.

THy word is a lanterne vnto my feete: and a light vnto my pathes. Morning prayer.

2 I haue sworne, and am stedfastly purposed: to keepe thy righteous iudgements.

3 I am troubled aboue measure: quicken me, O Lord, according to thy word.

4 Let the free will offerings of my mouth please thee, O Lord: and teach me thy Iudgements.

5 My

5 My soule is alway in my hand: yet doe I not forget thy Law.

6 The vngodly haue layd a snare for me: but yet I swarued not from thy commandements.

7 Thy testimonies haue I claimed as mine heritage for euer: and why? they are the very ioy of mine heart.

8 I haue applied my heart to fulfill thy statutes alway: euen vnto the end.

Iniquos odio habui.

I Hate them that imagine euil things: but thy Law doe I loue.

2 Thou art my defence and shield: and my trust is in thy word.

3 Away from me ye wicked: I will keepe the commandements of my God.

4 Establish me according vnto thy word, that I may liue: and let me not be disappointed of my hope.

5 Hold thou mee vp, and I shall be safe: yea, my delight shall be euer in thy statutes.

6 Thou hast troden downe all them that depart from thy statutes: for they imagine but deceit.

7 Thou puttest away all the vngodly of the earth like drosse: therefore I loue thy testimonies.

8 My flesh trembleth for feare of thee: and I am afraid of thy iudgements.

Feci iudicium.

I Deale with the thing that is lawfull and right: O giue me not ouer vnto mine oppressors.

2 Make thou thy seruant to delight in that which is good: that the proud doe me no wrong.

3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousnesse.

4 O deale with thy seruant according to thy louing mercie: and teach me thy statutes.

5 I am thy ſeruant, O grant me vnderſtanding: that I may know thy Teſtimonies.

6 It is time for thee, Lord, to lay to thine hand: for they haue deſtroyed thy Law.

7 For I loue thy Commandements: aboue gold and precious ſtone.

8 Therefore holde I ſtrait all thy Commaundements: and all falſe wayes I vtterly abhorre.

Mirabilia.

THy teſtimonies are wonderfull: therefore doeth my ſoule keepe them.

2 When thy word goeth forth: it giueth light and vnderſtanding vnto the ſimple.

3 I opened my mouth, and drew in my breath: for my delight was in thy Commandements.

4 O looke thou vpon me, & be mercifull vnto me: as thou vſeſt to do vnto thoſe that loue thy Name.

5 Order my ſteps in thy word: and ſo ſhal no wickedneſſe haue dominion ouer me.

6 O deliuer mee from the wrongfull dealings of men: and ſo ſhall I keepe thy Commandements.

7 Shew the light of thy countenance vpon thy ſeruant: and teach me thy Statutes.

8 Mine eyes guſh out with water: becauſe men keepe not thy Law.

Iuſtus es Domine.

RIghteous art thou, O Lord: and true is thy Iudgement.

2 The teſtimonies that thou haſt commaunded: are exceeding righteous and true.

3 My zeale hath euen conſumed mee: becauſe mine enemies haue forgotten thy words.

4 Thy word is tried to the vttermoſt: and thy ſeruant loueth it.

5 I am ſmall, and of no reputation: yet do I not forget

forget thy Commandements.

6 Thy righteousnes is an euerlasting righteousnesse: and thy Law is the trueth.

7 Trouble and heauinesse haue taken hold vpon me: yet is my delight in thy Commandements.

8 The righteousnesse of thy testimonies is euerlasting: O grant me vnderstanding, and I shall liue.

Clamaui in toto corde meo.

Euening prayer.

I Call with my whole heart: heare mee, O Lord, I will keepe thy statutes.

2 Yea, euen vpon thee do I call: helpe me, and I shall keepe thy testimonies.

3 Earely in the morning doe I cry vnto thee: for in thy word is my trust.

4 Mine eyes preuent the night watches: that I might be occupied in thy words.

5 Heare my voice, O Lord, according vnto thy louing kindnes: quicke me according as thou art wont.

6 They draw nigh, that of malice persecute me: and are farre from thy Law.

7 Be thou nigh at hand, O Lord: for al thy Commandements are true.

8 As concerning thy testimonies, I haue knowen long since: that thou hast grounded them for euer.

Vide humilitatem.

O Consider mine aduersitie, and deliuer mee: for I doe not forget thy Law.

2 Auenge thou my cause and deliuer me: quicken me according vnto thy word.

3 Health is farre from the vngodly: for they regard not thy Statutes.

4 Great is thy mercie, O Lord: quicken mee as thou art wont.

5 Many there are that trouble me, and persecute me: yet doe I not swarue from thy Testimonies.

6 It

6 It grieueth mee when I see the transgressors: because they keepe not thy Law.

7 Consider, O Lord, how I loue thy Commandements: O quicken mee according to thy louing kindenesse.

8 Thy word is true frō euerlasting: all the iudgements of thy righteousnesse endure for euermore.

Principes persecuti sunt.

PRinces haue persecuted mee without a cause: but my heart standeth in awe of thy words.

2 I am as glad of thy word: as one that findeth great spoiles.

3 As for lies, I hate and abhorre them: but thy Law doe I loue.

4 Seuen times a day doe I praise thee: because of thy righteous Iudgements.

5 Great is the peace that they haue which loue thy Law: and they are not offended at it.

6 Lord, I haue looked for thy sauing health: and done after thy Commandements.

7 My soule hath kept thy Testimonies: and loued them exceedingly.

8 I haue kept thy Commaundements and testimonies: for all my wayes are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: giue me vnderstanding according to thy word.

2 Let my supplication come before thee: deliuer me according to thy word.

3 My lips shall speake of thy praise: when thou hast taught me thy Statutes.

4 Yea, my tongue shall sing of thy word: for all thy Commandements are righteous.

5 Let thine hand helpe mee: for I haue chosen thy Commandements.

6 I haue longed for thy sauing health, O Lord: and in thy Law is my delight.

7 Oh let my soule liue, and it shall praise thee: and thy Iudgements shall helpe me.

8 I haue gone astray like a sheepe ẏ is lost: oh seeke thy seruant, for I do not forget thy Cõmandements.

Ad Dominum. Psal. 120.

Morning prayer.

WHen I was in trouble, I called vpon the Lord: and he heard me.

2 Deliuer my soule, O Lord, from lying lips: and from a deceitful tongue.

3 What reward shalbe giuen or done vnto thee thou false tongue: euen mighty and sharpe arrowes, with hote burning coales.

4 Woe is me, ẏ I am constrained to dwell vẏ Mesech: & to haue my habitatiõ among ẏ tents of Cedar.

5 My soule hath long dwelt among them: that be enemies vnto peace.

6 I labour for peace, but when I speake vnto them thereof: they make them ready to battell.

Leuaui oculos. Psal. 121.

I Will lift vp mine eyes vnto the hils: from whence commeth my helpe.

2 My help commeth euen from the Lord: which hath made heauen and earth.

3 He will not suffer thy foot to be moued: and he that keepeth thee will not sleepe.

4 Behold, hee that keepeth Israel: shall neither slumber nor sleepe.

5 The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

6 So that the Sunne shall not burne thee by day: neither the Moone by night.

7 The Lord shall preserue thee from all euil: yea, it is euen he that shall keepe thy soule.

8 The Lord shall preserue thy going out and thy comming in: from this time foorth for euermore.

Lætatus sum. Psal. 122.

I was glad when they said vnto me: we will goe into the house of the Lord.

2 Our feet shall stand in thy gates: O Hierusalem.

3 Hierusalem is builded as a Citie: that is at vnitie in it selfe.

4 For thither the tribes goe vp, euen the tribes of the Lord: to testifie vnto Israel, to giue thanks vnto the Name of the Lord.

5 For there is the seate of Iudgement: euen the seat of the house of Dauid.

6 O pray for the peace of Hierusalem: they shall prosper that loue thee.

7 Peace be within thy walls: and plenteousnes within thy palaces.

8 For my brethren and companions sakes: I will wish thee prosperitie.

9 Yea, because of the house of the Lord our God: I will seeke to do thee good.

Ad te leuaui oculos meos. Psal. 123.

Vnto thee lift I vp mine eyes: O thou that dwellest in the heauens.

2 Behold, euen as the eyes of seruants looke vnto the hand of their masters, and as the eyes of a maiden vnto the hand of her mistresse: euen so our eyes wait vpon ꝑ Lord our God, vntil he haue mercy vpon vs.

3 Haue mercy vpon vs, O Lord, haue mercie vpon vs: for we are vtterly despised.

4 Our soule is filled wᵗ the scornful reproofe of the wealthy: and with the despitefulnesse of the proud.

Nisi quia Dominus. Psal. 124.

If the Lord himselfe had not bene on our side (now may Israel say:) if the Lord himselfe had not bene

on

on our side, when men rose vp against vs.

2 They had swallowed vs vp quicke: when they were so wrathfully displeased at vs.

3 Yea, the waters had drowned vs: & the streame had gone ouer our soule.

4 The deepe waters of the proud: had gone euen ouer our soule.

5 But praised be the Lord: which hath not giuen vs ouer for a pray vnto their teeth.

6 Our soule is escaped, euen as a bird out of the snare of the fowler: the snare is broken, and wee are deliuered.

7 Our helpe standeth in the Name of the Lord: which hath made heauen and earth.

Qui confidunt. Psal. 125.

THey that put their trust in the Lord, shall be euen as the mount Sion: which may not be remoued, but standeth fast for euer.

2 The hils stand about Hierusalem: euen so standeth the Lord round about his people, from this time forth for euermore.

3 For the rod of the vngodly commeth not into the lot of the righteous: lest the righteous put their hand vnto wickednesse.

4 Doe well, O Lord: vnto those that bee good and true of heart.

5 As for such as turne back vnto their owne wickednes: the Lord shall leade them forth with the euil doers, but peace shall be vpon Israel.

In conuertendo. Psal. 126.

Euening prayer.

WHen the Lord turned againe the captiuitie of Sion: then were we like vnto them that dreame.

2 Then was our mouth filled with laughter: and our tongue with ioy.

3 Then saide they among the heathen: the Lord hath

hath done great things for them.

4 Yea, the Lord hath done great things for vs already: whereof we reioyce.

5 Turne our captiuitie, O Lord: as the riuers in the South.

6 They that sow in teares: shall reape in ioy.

7 He that now goeth on his way weeping, and beareth forth good seed: shall doubtlesse come againe with ioy, and bring his sheaues with him.

Nisi Dominus. Psal. 127.

EXcept the Lord builde the house: their labour is but lost that build it.

2 Except the Lord keepe the city: the watchman waketh but in vaine.

3 It is but lost labour that ye haste to rise vp early, and so late take rest, and eate the bread of carefulnesse: for so he giueth his beloued sleepe.

4 Lo, children and the fruit of the wombe: are an heritage and gift that commeth of the Lord.

5 Like as the arrowes in the hand of the Giant: euen so are the yong children.

6 Happie is the man that hath his quiuer full of them: they shall not bee ashamed when they speake with their enemies in the gate.

Beati omnes. Psal. 128.

BLessed are all they that feare the Lord: and walke in his wayes.

2 For thou shalt eate the labours of thine hands: O well is thee, and happy shalt thou be.

3 Thy wife shal be as the fruitful vine: vpon the walls of thine house.

4 Thy children like the Oliue branches: round about thy table.

5 Loe, thus shall the man be blessed: that feareth the Lord.

6 The Lord from out of Sion shal so blesse thee: that thou shalt see Hierusalem in prosperitie all thy life long.

7 Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Sæpe expugnauerunt me. Psal 129.

MAny a time haue they fought against mee from my youth vp: may Israel now say.

2 Yea many a time haue they vexed me from my youth vp: but they haue not preuailed against me.

3 The plowers plowed vpon my back: and made long furrowes.

4 But the righteous Lord: hath hewen the snares of the vngodly in pieces.

5 Let them be confounded & turned backeward: as many as haue euil will at Sion.

6 Let them be euen as the grasse growing vpō the house tops: which withereth afore it be plucked vp.

7 Whereof the mower filleth not his hand: neither he that bindeth vp the sheaues his bosome.

8 So that they which goe by, say not so much as The Lord prosper you: we wish you good lucke in the Name of the Lord.

De profundis. Psal. 130.

OVt of the deepe haue I called vnto thee, O Lord: Lord heare my voyce.

2 Oh let thine eares consider well: the voyce of my complaint.

3 If thou Lord wilt be extreme to marke what is done amisse: oh Lord, who may abide it?

4 For there is mercie with thee: therefore shalt thou be feared.

5 I looke for the Lord, my soule doeth waite for him: in his word is my trust.

6 My soule fleeth vnto the Lord: before the morning

ning watch, I say, before the morning watch.

7 O Israel trust in the Lord, for with the Lord there is mercy: & with him is plenteous redemption.

8 And he shal redeeme Israel: from all his sinnes.

Domine, non est. Psal. 131.

LOrd, I am not high minded: I haue no proude lookes.

2 I doe not exercise my selfe in great matters: which are too high for mee.

3 But I refraine my soule, and keepe it low, like as a childe that is weaned from his mother: yea, my soule is euen as a weaned childe.

4 O Israel trust in the Lorde: from this time forth for euermore.

Memento Domine. Psal. 132.

LOrd remember Dauid: and all his trouble. Morning prayer.

2 How he sware vnto the Lord: & vowed a vow vnto the Almightie God of Jacob.

3 I wil not come within the tabernacle of mine house: nor clime vp into my bed.

4 I will not suffer mine eyes to sleepe, nor mine eye lids to slumber: neither the temples of my head to take any rest.

5 Vntill I finde out a place for the temple of the Lord: an habitation for the mighty God of Jacob.

6 Lo, we heard of the same at Ephrata: and found it in the wood.

7 We will goe into his Tabernacle: and fall low on our knees before his footstoole.

8 Arise, O Lord, into thy resting place: thou and the Arke of thy strength.

9 Let thy Priests be clothed with righteousnesse: and let thy Saints sing with ioyfulnesse.

10 For thy seruant Dauids sake: turne not away the presence of thine anointed.

11 The Lord hath made a faithful othe vnto Dauid: and he shall not shrinke from it.

12 Of the fruit of thy body: shal I set vpon thy seat.

13 If thy children will keepe my couenant and my testimonies that I shall learne them: their children also shall sit vpon thy seat for euermore.

14 For the Lord hath chosen Sion to bee an habitation for himselfe: he hath longed for her.

15 This shall be my rest for euer: here wil I dwel, for I haue a delight therein.

16 I will blesse her vitailes with increase: and will satisfie her poore with bread.

17 I will decke her Priests with health: and her Saints shall reioyce and sing.

18 There shal I make the horne of Dauid to flourish: I haue ordeined a lanterne for mine anointed.

19 As for his enemies, I shall clothe them with shame: but vpon himselfe shall his crowne flourish.

Ecce quàm bonum. Psal. 133.

BEhold how good and ioyful a thing it is: brethren to dwell together in vnitie.

2 It is like the precious ointment vpon the head, that ranne downe vnto the beard: euen vnto Aarons beard, and went downe to the skirts of his clothing.

3 Like as the dew of Hermon: which fell vpon the hill of Sion.

4 For there the Lord promised his blessing: and life for euermore.

Ecce nunc. Psal. 134.

BEhold now praise the Lord: all ye seruants of the Lord.

2 Ye that by night stand in the house of the Lord: euen in the Courts of the house of our God.

3 Lift vp your handes in the Sanctuary: and praise the Lord.

21 The Lord that made heauen and earth: giue thee blessing out of Sion.

Laudate nomen. Psal. 135.

O Prayse the Lord, laude ye the Name of the Lord: prayse it, O ye seruants of the Lord.

2 Yee that stand in the house of the Lord: in the courts of the house of our God.

3 O prayse the Lord, for the Lord is gracious: O sing prayses vnto his Name, for it is louely.

4 For why? the Lord hath chosen Iacob vnto himselfe: and Israel for his owne possession.

5 For I knowe that the Lord is great: and that our Lord is aboue all gods.

6 Whatsoeuer the Lord pleased, that did he in heauen and in earth: and in the sea, & in all deepe places.

7 He bringeth forth the cloudes from the ends of the world: and sendeth forth lightnings with the raine, bringing the windes out of his treasures.

8 He smote the first borne of Egypt: both of man and beast.

9 He hath sent tokens & wonders into the midst of thee, O thou land of Egypt: vpon Pharao and all his seruants.

10 Hee smote diuers nations: and slewe mightie kings.

11 Seyhon king of the Amorites, and Og the king of Basan: and all the kingdomes of Canaan.

12 And gaue their land to be an heritage: euen an heritage vnto Israel his people.

13 Thy Name, O Lord, endureth for euer: so doth thy memorial, O Lord, frō one generatiō to another.

14 For the Lord will auenge his people: and bee gracious vnto his seruants.

15 As for the images of the heathen, they are but siluer and gold: the worke of mens hands.

16 They haue mouthes, and speake not: eyes haue they, but they see not.

17 They haue eares, and yet they heare not: neither is there any breath in their mouthes.

18 They that make them, are like vnto them: and so are all they that put their trust in them.

19 Prayse the Lord yee house of Israel: prayse the Lord ye house of Aaron.

20 Prayse the Lord ye house of Leui: ye that feare the Lord, prayse the Lord.

21 Prayse be the Lord out of Sion: which dwelleth at Hierusalem.

Confitemini. Psal. 136.

Euening prayer.

Giue thankes vnto the Lord, for he is gracious: and his mercy endureth for euer.

2 O giue thankes vnto the God of all gods: for his mercy endureth for euer.

3 O thanke the Lord of all lords: for his mercie endureth for euer.

4 Which onely doeth great wonders: for his mercie endureth for euer.

5 Which by his excellent wisedom made the heauens: for his mercie endureth for euer.

6 Which layde out the earth aboue the waters: for his mercy endureth for euer.

7 Which hath made great lights: for his mercie endureth for euer.

8 The Sunne to rule the day: for his mercie endureth for euer.

9 The Moone and the starres to gouerne the night: for his mercie endureth for euer.

10 Which smote Egypt with their first borne: for his mercie endureth for euer.

11 And brought out Israel from among them: for his mercie endureth for euer.

12 With a mighty hand and stretched out arme: for his mercie endureth for euer.

13 Which diuided the red Sea in two parts: for his mercie endureth for euer.

14 And made Israel to goe thorow the middest of it: for his mercie endureth for euer.

15 But as for Pharao and his host, he ouerthrew them in the red Sea: for his mercy endureth for euer.

16 Which led his people thorow the wildernesse: for his mercie endureth for euer.

17 Which smote great Kings: for his mercie endureth for euer.

18 Yea, and slewe mighty Kings: for his mercie endureth for euer.

19 Sehon king of the Amorites: for his mercy endureth for euer.

20 And Og the king of Basan: for his mercie endureth for euer.

21 And gaue away their land for an heritage: for his mercie endureth for euer.

22 Euen for an heritage vnto Israel his seruant: for his mercie endureth for euer.

23 Which remembred vs when we were in trouble: for his mercie endureth for euer.

24 And hath deliuered vs from our enemies: for his mercie endureth for euer.

25 Which giueth foode to all flesh: for his mercie endureth for euer.

26 O giue thanks vnto the God of heauen: for his mercie endureth for euer.

27 O giue thankes vnto the Lord of lords: for his mercie endureth for euer.

Super flumina. Psal. 137.

BY the waters of Babylon we sate downe & wept: when we remembred thee, O Sion.

2 As for our harpes, wee hanged them vp: vpon the trees that are therein.

3 For they that led vs away captiue, required of vs then a song and melody in our heauinesse: sing vs one of the songs of Sion.

4 How shall we sing the Lords song: in a strange lande?

5 If I forget thee, O Hierusalem: let my right hand forget her cunning.

6 If I doe not remember thee, let my tongue cleaue to the roofe of my mouth: yea, if I preferre not Hierusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Hierusalem: how they sayd, Downe with it, downe with it, euen to the ground.

8 O daughter of Babylon, wasted with miserie: yea, happie shall hee bee that rewardeth thee as thou hast serued vs.

9 Blessed shall he be that taketh thy children: and throweth them against the stones.

Confitebor tibi. Psal. 138.

I will giue thankes vnto thee, O Lord, with my whole heart: euē before ye gods wil I sing praise vnto thee.

2 I will worship toward thy holy Temple, and praise thy Name, because of thy louing kindnesse and trueth: for thou hast magnified thy Name, and thy word aboue all things.

3 When I called vpon thee, thou heardest mee: and endowedst my soule with much strength.

4 All the Kings of the earth shall praise thee, O Lord, for they haue heard the words of thy mouth.

5 Yea, they shall sing in the wayes of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect vnto the lowly: as for the proud, he beholdeth them afar off.

7 Though I walke in the middes of trouble, yet shalt thou refresh me: thou shalt stretch forth thy hand vpon the furiousnesse of mine enemies, and thy right hand shall saue me.

8 The Lord shal make good his louing kindnesse toward me: yea, thy mercie, O Lord, endureth for euer, despise not then the workes of thine owne hands.

Domine, probasti. Psal. 139.

O Lord, thou hast searched mee out, and knowen me: thou knowest my downesitting, and mine vprising, thou vnderstandest my thoughts long before. Morning prayer.

2 Thou art about my path, and about my bed: and spiest out all my wayes.

3 For loe, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behind and before: and laid thine hand vpon me.

5 Such knowledge is too wonderfull and excellent for me: I cannot attaine vnto it.

6 Whither shal I go then from thy spirit: or whither shall I goe then from thy presence?

7 If I climbe vp into heauen, thou art there: if I goe downe to hell, thou art there also.

8 If I take the wings of the morning: and remaine in the vtermost parts of the sea.

9 Euen there also shall thy hand leade me: and thy right hand shall hold me.

10 If I say, peraduenture the darkenesse shall couer me: then shall my night be turned to day.

11 Yea, the darkenesse is no darkenesse with thee, but the night is as cleare as the day: the darkenesse and light are both alike.

12 For my reines are thine: thou hast couered me in my mothers wombe.

13 I will giue thankes vnto thee, for I am fearefully and wonderfully made: marueilous are thy workes, and that my soule knoweth right well.

14 My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being vnperfect: & in thy booke were all my members written.

16 Which day by day were fashioned: when as yet there was none of them.

17 How deare are thy counsailes vnto mee, O God: O how great is the summe of them?

18 If I tell them, they are moe in number then the sand: when I wake vp I am present with thee.

19 Wilt thou not slay the wicked, O God: depart from me ye bloodthirsty men.

20 For they speake vnrighteously against thee: and thine enemies take thy Name in vaine.

21 Do not I hate thē, O Lord, that hate thee: and am not I grieued with those that rise vp against thee?

22 Yea, I hate them right sore: euen as though they were mine enemies.

23 Trie mee, O God, and seeke the ground of my heart: proue me, and examine my thoughts.

24 Looke well if there be any way of wickednesse in me: and lead me in the way euerlasting.

Eripe me Domine. Psal. 140.

DEliuer me, O Lord, from the euill man: and preserue me from the wicked man.

2 Which imagine mischiefe in their hearts: and stirre vp strife all the day long.

3 They haue sharpened their tongues like a serpent: Adders poyson is vnder their lips.

4 Keepe mee, O Lord, from the hands of the vngodly: preserue me from the wicked men, which are purposed to ouerthrow my goings.

The proud haue layd a snare for me, and spread a net abroad with cords: yea, & set traps in my way.

6 I said vnto the Lord, Thou art my God: heare the voyce of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast couered my head in the day of battaile.

8 Let not the vngodly haue his desire, O Lord: let not his mischieuous imagination prosper, lest they bee too proud.

9 Let the mischiefe of their owne lips fall vpon the head of them: that compasse me about.

10 Let hot burning coles fall vpon them: let them be cast into the fire, and into the pit, that they neuer rise vp againe.

11 A man full of words shall not prosper vpon the earth: euil shal hunt the wicked person to ouerthrow him.

12 Sure I am that the Lord will auenge the poore: and maintaine the cause of the helpelesse.

13 The righteous also shall giue thankes vnto thy Name: and the iust shall continue in thy sight.

Domine, clamaui. Psal. 141.

LOrd, I cal vpon thee, haste thee vnto me, and consider my voyce when I cry vnto thee.

2 Let my prayer bee set foorth in thy sight, as the incense: and let the lifting vp of my hands be an euening sacrifice.

3 Set a watch, O Lord, before my mouth: and keepe the doore of my lips.

4 O let not mine heart bee enclined to any euill thing: let me not be occupied in vngodly works, with the men that worke wickednesse, lest I eate of such things as please them.

5 Let the righteous rather smite mee friendly: and reproue me.

6 But let not their precious balmes breake mine
head: yea, I will pray yet against their wickednesse.
7 Let their Iudges bee ouerthrowen in stony pla-
ces: that they may heare my words, for they are sweet.
8 Our bones lie scattered before the pit: like as
when one breaketh & heweth wood vpon the earth.
9 But mine eyes looke vnto thee, O Lord God:
in thee is my trust, O cast not out my soule.
10 Keepe me from the snare which they haue layd
for me: and from the traps of the wicked doers.
11 Let the vngodly fall into their owne nets toge-
ther: and let me euer escape them.

Voce mea ad Dominum. Psal. 142.

Euening prayer.

I Cried vnto the Lord with my voyce: yea,
euen vnto the Lord did I make my supplica-
tion.
2 I powred out my complaints before
him: and shewed him of my trouble.
3 When my spirit was in heauinesse: thou knew-
est my path: in the way wherein I walked, haue they
priuily layd a snare for me.
4 I looked also vpon my right hand: and sawe
there was no man that would know me.
5 I had no place to flee vnto: and no man cared
for my soule.
6 I cried vnto thee, O Lord, and saide: thou art
my hope and my portion in the land of the liuing.
7 Consider my complaint: for I am brought very
low.
8 O deliuer mee from my persecutours: for they
are too strong for me.
9 Bring my soule out of prison, that I may giue
thankes vnto thy Name: which thing if thou wilt
graunt mee, then shall the righteous resort vnto my
company.

Domine

Domine, exaudi. Psal. 143.

HEare my prayer, O Lord, and consider my desire: hearken vnto mee for thy Trueth and righteousnesse sake.

2 And enter not into iudgement with thy seruant: for in thy sight shall no man liuing be iustified.

3 For the enemie hath persecuted my soule, hee hath smitten my life downe to the ground: hee hath layd me in the darkenesse, as the men that haue bene long dead.

4 Therefore is my spirit vexed within mee: and my heart within me is desolate.

5 Yet do I remember the time past, I muse vpon all thy workes: yea, I exercise my selfe in the workes of thy handes.

6 I stretch forth my hands vnto thee: my soule gaspeth vnto thee as a thirstie land.

7 Heare me, O Lord, and that soone, for my spirit waxeth faint: hide not thy face from me, lest I be like vnto them that goe downe into the pit.

8 O let mee heare thy louing kindenesse betimes in the morning, for in thee is my trust: shew thou me the way that I should walke in, for I lift vp my soule vnto thee.

9 Deliuer mee, O Lord, from mine enemies: for I flee vnto thee to hide me.

10 Teach me to do the thing that pleaseth thee, for thou art my God: let thy louing spirit lead me forth into the land of righteousnesse.

11 Quicken me, O Lord, for thy Names sake: and for thy righteousnesse sake bring my soule out of trouble.

12 And of thy goodnesse slay mine enemies: and destroy all them that vexe my soule, for I am thy seruant.

Benedictus

Benedictus Dominus. Psal. 144.

Morning prayer.

BLessed be the Lord my strength: which teacheth my hands to warre, & my fingers to fight.

2 My hope and my fortresse, my castle and deliuerer, my defender, in whom I trust: which subdueth my people that is vnder me.

3 Lord, what is man that ỹ hast such respect vnto him: or ỹ sonne of man that thou so regardest him?

4 Man is like a thing of nought: his time passeth away like a shadow.

5 Bow the heauens, O Lord, and come downe: touch the mountaines, and they shall smoke.

6 Cast forth thy lightning, and teare them: shoot out thine arrowes, and consume them.

7 Send downe thine hand from aboue: deliuer mee, and take mee out of the great waters, from the hand of strange children.

8 Whose mouth talketh of vanitie: and their right hand is a right hand of wickednesse.

9 I wil sing a new song vnto thee, O God: and sing praises vnto thee vpon a ten stringed Lute.

10 Thou hast giuen victory vnto Kings: & hast deliuered Dauid thy seruant frō the peril of the sword.

11 Saue mee, and deliuer mee from the hand of strange children: whose mouth talketh of vanity, and their right hand is a right hand of iniquitie.

12 That our sonnes may grow vp as the young plants: and that our daughters may be as the polished corners of the Temple.

13 That our garners may be full and plenteous with all maner of store: that our sheepe may bring forth thousands, and ten thousands in our streets.

14 That our oxen may bee strong to labour, that there be no decay: no leading into captiuitie, and no complaining in our streets.

15 Happy

15 Happy are the people ỹ be in such a case: yea, blessed are the people which haue the Lord for their God.

Exaltabo te Deus. Psal. 145.

I will magnifie thee, O God, my King: and I will praise thy Name for euer and euer.

2 Euery day will I giue thankes vnto thee: and praise thy Name for euer and euer.

3 Great is the Lord, and marueilous worthy to be praised: there is no end of his greatnesse.

4 One generation shall praise thy workes vnto another: and declare thy power.

5 As for me, I wil be talking of thy worship: thy glory, thy praise, and wonderous workes.

6 So that men shall speake of the might of thy marueilous acts: and I will also tell of thy greatnes.

7 The memoriall of thine abundant kindenesse shalbe shewed: and men shal sing of thy righteousnes.

8 The Lord is gracious and mercifull: long suffering, and of great goodnesse.

9 The Lord is louing vnto euery man: and his mercy is ouer all his workes.

10 All thy workes praise thee, O Lord: and thy Saints giue thankes vnto thee.

11 They shew the glory of thy kingdom: and talke of thy power.

12 That thy power, thy glory, and mightinesse of thy kingdome: might be knowen vnto men.

13 Thy kingdome is an euerlasting kingdome: and thy dominion endureth throughout all ages.

14 The Lord vpholdeth all such as fall: and lifteth vp all those that be downe.

15 The eyes of all waite vpon thee, O Lord: and thou giuest them their meat in due season.

16 Thou openest thine hand: and fillest all things liuing with plenteousnesse.

17 The

17 The Lord is righteous in all his wayes: and holy in all his workes.

18 The Lord is nigh vnto all them that call vpon him: yea, all such as call vpon him faithfully.

19 Hee wil fulfil the desire of them that feare him: he also will heare their cry, and will helpe them.

20 The Lord preserueth all them that loue him: but scattereth abroad all the vngodly.

21 My mouth shall speake the praise of the Lord: and let all flesh giue thankes vnto his holy Name for euer and euer.

Lauda anima mea. Psal. 146.

PRaise the Lord, O my soule, while I liue, will I praise the Lord: yea, as long as I haue any being, I will sing praises vnto my God.

2 O put not your trust in princes, nor in any childe of man: for there is no helpe in them.

3 For when the breath of man goeth forth, hee shall turne againe to his earth: and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his helpe: and whose hope is in the Lord his God.

5 Which made heauen and earth, the sea and all that therein is: which keepeth his promise for euer.

6 Which helpeth them to right that suffer wrong: which feedeth the hungrie.

7 The Lord looseth men out of prison: the Lord giueth light to the blinde.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the strangers, he defendeth the fatherlesse and widow: as for the way of the vngodly, he turneth it vpside downe.

10 The Lord thy God, O Sion, shall bee King for euermore: and throughout all generations.

Laudate

Laudate Dominum. Psal. 147.

O Praise the Lord, for it is a good thing to sing praises vnto our God: yea, a ioyfull and pleasant thing it is to be thankefull. Euening prayer.

2 The Lord doeth build vp Hierusalem: and gather together the outcasts of Israel.

3 He healeth those that are broken in heart: and giueth medicine to heale their sicknesse.

4 Hee telleth the number of the starres: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wisedome is infinite.

6 The Lord setteth vp the meeke: and bringeth the vngodly downe to the ground.

7 O sing vnto the Lord with thanksgiuing: sing praises vpon the harpe vnto our God.

8 Which couereth the heauen with clouds, & prepareth raine for the earth: and maketh the grasse to grow vpō the mountaines, & herbe for the vse of men.

9 Which giueth fodder vnto the cattell: and feedeth the yong rauens that call vpon him.

10 He hath no pleasure in the strength of an horse: neither delighteth he in any mans legs.

11 But the Lords delight is in them that feare him: and put their trust in his mercie.

12 Praise the Lord, O Hierusalem: praise thy God, O Sion.

13 For hee hath made fast the barres of thy gates: and hath blessed thy children within thee.

14 Hee maketh peace in thy borders: & filleth thee with the floure of wheate.

15 Hee sendeth foorth his Commandement vpon earth: and his word runneth very swiftly.

16 He giueth snow like wooll: and scattereth the hoare frost like ashes.

17 Hee casteth forth his yce like morsels: who is able to abide his frost?

18 He sendeth out his word and melteth them: he bloweth with his winde, and the waters flow.

19 He sheweth his word vnto Jacob: his statutes and ordinances vnto Israel.

20 He hath not dealt so with any nation: neither haue the heathen knowledge of his Lawes.

Laudate Dominum. Psal. 148.

O Praise the Lord of heauen: praise him in ye height.

2 Praise him all ye Angels of his: praise him all his hoste.

3 Praise him Sunne and Moone: praise him all ye starres and Light.

4 Praise him all ye heauens: and ye waters that be aboue the heauens.

5 Let them praise the Name of the Lord: for hee spake the word, and they were made, he commanded, and they were created.

6 He hath made them fast for euer and euer: hee hath giuen them a Law which shall not be broken.

7 Praise the Lord vpon earth: yee dragons and all deepes.

8 Fire and haile, snow and vapours: winde and storme, fulfilling his word.

9 Mountaines and all hils: fruitfull trees, and all Cedars.

10 Beasts and all cattell: wormes, and feathered foules.

11 Kings of the earth, and all people: princes, and all Iudges of the world.

12 Yong men and maidens, old men and children, praise the Name of the Lord: for his Name onely is Excellent, and his praise aboue heauen and earth.

13 Hee shall exalt the horne of his people, all his

Saints

Saints shall praise him: euen the children of Israel, euen the people that serueth him.

Cantate Domino. Psal. 149.

O Sing vnto the Lord a new song: let the congregation of Saints praise him.

2 Let Israel reioyce in him that made him: and let the children of Sion be ioyfull in their King.

3 Let them praise his Name in the dance: let them sing praises vnto him with Tabret and Harpe.

4 For the Lord hath pleasure in his people: and helpeth the meeke hearted.

5 Let the Saints be ioyful with glory: let them reioyce in their beds.

6 Let the praises of God be in their mouth: and a two edged sword in their hands.

7 To bee auenged of the heathen: and to rebuke the people.

8 To binde their kings in chaines: and their nobles with linkes of yron.

9 That they may bee auenged of them, as it is written: such honour haue all his Saints.

Laudate Dominum. Psal. 150.

O praise God in his holinesse: praise him in the firmament of his power.

2 Praise him in his noble acts: praise him according to his excellent greatnesse.

3 Praise him in the sound of the Trumpet: praise him vpon the Lute and Harpe.

4 Praise him in the Cymbals and dances: praise him vpon the strings and pipe.

5 Praise him vpon the well tuned Cymbals: praise him vpon the lowd Cymbals.

6 Let euery thing that hath breath: praise the Lord.

FINIS.

¶ Certaine godly prayers to be vsed for sundry purposes.

¶ A generall confession of sinnes, to be said euery Morning.

O Almighty God our heauenly father, I confesse and acknowledge, that I am a miserable and a wretched sinner, & haue manifold wayes most grieuously transgressed thy most godly Cõmandements throughe wicked thoughts, vngodly lustes, sinnefull wordes and deedes, committed in my whole life. In sinne am I borne & conceiued, and there is no goodnesse in me, in as much as if thou shouldest enter into thy narrow iudgmẽt with me, iudging me according vnto the same, I were neuer able to suffer & abide it, but must needs perish & be damned for euer. So litle help, comfort or succor is there either in me, or in any other creature. Only this is my comfort, O heauenly father, þ thou didst not spare thy only dearly beloued sonne, but didst giue him vp vnto þ most bitter and most vile & slanderous death of the Crosse for me, that he might so pay the ransome for my sinnes, satisfie thy iudgment, stil & pacify thy wrath, reconcile me again vnto thee, & purchase mee thy grace & fauour, & euerlasting life. Wherefore throughe the merit of his most bitter death & passion, & throughe his innocent bloodshedding, I beseech thee, O heauenly father, that thou wilt vouchsafe to be gracious & mercifull vnto me, to forgiue & pardon me al my sinnes, to lighten my heart with thy holy spirit, to renew, confirme, & strengthen me with a right and a perfect faith, and to inflame me in loue toward thee & my neighbor, that I may hereforth with a willing & glad heart walke, as it becommeth me, in thy most godly Cõmandements, & so glorifie & praise thee euerlastingly. And also that I may

with

with a free conscience, & quiet heart in all maner of temptations, afflictions, or necessities, and euen in the very pangs of death, cry boldly & merily vnto thee, and say, I beleeue in God the Father Almightie, maker of heauen and earth, and in Iesus Christ, &c. But, O Lord God heauenly Father, to comfort my selfe in affliction and temptation with these Articles of the Christian faith, it is not in my power, for faith is thy gift: and forasmuch as thou wilt be prayed vnto, and called vpon for it, I come vnto thee, to pray and beseech thee, both for that and for all other my necessities, euen as thy dearely beloued Sonne our Sauiour Iesus Christ himselfe hath taught vs. And from the very bottome of my heart I cry and say, Our Father which art in heauen, halowed be thy Name, &c.

¶ Prayers to be said in the Morning.

O Mercifull Lord God heauenly Father, I render most high lauds praise and thankes vnto thee, that thou hast both preserued me this night, and all the time and dayes of my life hitherto vnder thy protection, and hast suffered me to liue vntill this present houre. And I beseech thee heartily, that thou wilt vouchsafe to receiue me this day, and the residue of my whole life from hence forth into thy tuition, ruling and gouerning me with thy holy Spirit, that all maner of darkenesse, of vnbeliefe, infidelitie, & of carnall lusts and affections, may bee vtterly chased and driuen out of my heart, and that I may bee iustified and saued both body and soule through a right & perfect faith, and so walke in the light of thy most godly trueth, to thy glory and praise, and to the profite and furtherance of my neighbour, through Iesus Christ our Lord and Sauiour. Amen.

ALl possible thankes that we are able, we render vnto thee, O Lord Iesus Christ, for that thou hast willed this night past to be prosperous vnto vs: and we beseech thee like wise to prosper all this same day vnto vs,

for thy glorye, for the health of our soule, and that thou which art the true light, not knowing any going down and which art the Sunne eternal, giuing life, food, and gladnesse vnto all things, vouchsafe to shine into our mindes, that we may not any where stumble to fall into any sinne, but may through thy good guiding and conducting come to the life euerlasting. Amen.

O Lord Iesus Christ, which art the true Sun of the world, euermore arising, and neuer going downe, which by thy most wholesome appearing & sight, doest bring foorth, preserue, nourish, and refresh al things, as wel that are in heauen, as also that are on earth, we beseech thee mercifully and fauourably to shine into our hearts, that the night and darkenesse of sinnes, and the mists of errors on euery side driuen away; thou brightly shining within our hearts, wee may all our life space go without stumbling or offence, and may decently and seemely walke as in the day time, being pure and cleane from the workes of darknes, and abounding in all good workes which God hath prepared for vs to walke in, which with the Father and the holy Ghost, liuest and reignest for euer and euer. Amen.

O God and Lord Iesus Christ, thou knowest, yea, and hast also taught vs how great the infirmitie and weakenes of man is, and how certaine a thing it is that it can do nothing without thy godly helpe. If man erre in himselfe, it cannot be auoided, but that hee must run headlong, and fall into a thousand vndoings and mischieues. O our Father, haue thou pitie and compassion vpon the weakenes of vs thy children, be thou prest and ready to helpe vs, alwayes shewing thy mercy vpon vs, and prospering whatsoeuer we godly go about: so that thou giuing vs light, we may see what things are truely good in deed: thou encouraging vs, we may haue an earnest desire to the same: and thou being our guide, we

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may come where to obtaine thē: for we hauing nothing but mischiefe in our selues, do yeelde & commit our selues ful and whole vnto thee alone, which worckest al things in all creatures, to thy honour and glorie. So be it.

¶ A prayer to be sayd at night going to bed.

O Mercifull Lord God heauenly father, whether we sleepe or wake, liue or die, wee are alwayes thine. wherfore I beseech thee heartily, that thou wilt vouchsafe to take care and charge of mee, and not to suffer mee to perish in the workes of darkenesse, but to kindle the light of thy countenance in my heart, that thy godly knowledge may dayly increase in mee, through a right and pure faith, and that I may alwayes bee found to worke and liue after thy will and pleasure, through Iesus Christ our Lord and Sauiour. Amen.

¶ A prayer containing the duety of euery true Christian.

O Most mighty God, mercifull and louing father, I wretched sinner come vnto thee in the name of thy deerely beloued Sonne Iesus Christ my only Sauiour and Redeemer: and most humbly beseech thee for his sake to be mercifull vnto mee, and to cast all my sinnes out of thy sight and remembrance, through the merits of his bloody death and passion.

Shewe vpon me, O Lord, the holy spirit of wisedome and grace: Gouerne & leade me by thy holy word, that it may be a lanterne vnto my feet, & a light vnto my steps. Shewe thy mercie vpon me, and so lighten thy naturall blindnesse and darknesse of my heart through thy grace, that I may dayly be renewed by the same spirit & grace: By the which, O Lord, purge the grossenesse of my hearing & vnderstāding, that I may profitably reade, heare, and vnderstand thy word & heauenly will, beleeue, and practise the same in my life and conuersation, and euermore hold fast that blessed hope of euerlasting life.

17 Hee casteth forth his yce like morsels: who is able to abide his frost?

18 He sendeth out his word and melteth them: he bloweth with his winde, and the waters flow.

19 He sheweth his word vnto Jacob: his statutes and ordinances vnto Israel.

20 He hath not dealt so with any nation: neither haue the heathen knowledge of his Lawes.

Laudate Dominum. Psal. 148.

O Praise the Lord of heauen: praise him in ỹ height.

2 Praise him all ye Angels of his: praise him all his hoste.

3 Praise him Sunne and Moone: praise him all ye starres and Light.

4 Praise him all ye heauens: and ye waters that be aboue the heauens.

5 Let them praise the Name of the Lord: for hee spake the word, and they were made, he commanded, and they were created.

6 He hath made them fast for euer and euer: hee hath giuen them a Law which shall not be broken.

7 Praise the Lord vpon earth: yee dragons and all deepes.

8 Fire and haile, snow and vapours: winde and storme, fulfilling his word.

9 Mountaines and all hils: fruitfull trees, and all Cedars.

10 Beasts and all cattell: wormes, and feathered foules.

11 Kings of the earth, and all people: princes, and all Iudges of the world.

12 Yong men and maidens, old men and children, praise the Name of the Lord: for his Name onely is Excellent, and his praise aboue heauen and earth.

13 Hee shall exalt the horne of his people, all his

Saints

Saints shall praise him: euen the children of Israel, euen the people that serueth him.

Cantate Domino. Psal. 149.

O Sing vnto the Lord a new song: let the congregation of Saints praise him.

2 Let Israel reioyce in him that made him: and let the children of Sion be ioyfull in their King.

3 Let them praise his Name in the dance: let them sing praises vnto him with Tabret and Harpe.

4 For the Lord hath pleasure in his people: and helpeth the meeke hearted.

5 Let the Saints be ioyful with glory: let them reioyce in their beds.

6 Let the praises of God be in their mouth: and a two edged sword in their hands.

7 To bee auenged of the heathen: and to rebuke the people.

8 To binde their kings in chaines: and their nobles with linkes of yron.

9 That they may bee auenged of them, as it is written: such honour haue all his Saints.

Laudate Dominum. Psal. 150.

O Praise God in his holinesse: praise him in the firmament of his power.

2 Praise him in his noble acts: praise him according to his excellent greatnesse.

3 Praise him in the sound of the Trumpet: praise him vpon the Lute and Harpe.

4 Praise him in the Cymbals and dances: praise him vpon the strings and pipe.

5 Praise him vpon the wel tuned Cymbals: praise him vpon the lowd Cymbals.

6 Let euery thing that hath breath: praise the Lord.

FINIS.

¶ Certaine godly prayers to be vsed for sundry purposes.

¶ A generall confession of sinnes, to be said euery Morning.

O Almighty God our heauenly Father, I confesse and acknowledge, that I am a miserable and a wretched sinner, & haue manifold wayes most grieuously transgressed thy most godly Cõmandements through wicked thoughts, vngodly lustes, sinnefull wordes and deedes, committed in my whole life. In sinne am I borne & conceiued, and there is no goodnesse in me, in as much as if thou shouldest enter into thy narrow iudgmẽt with me, iudging me according vnto the same, I were neuer able to suffer & abide it, but must needs perish & be damned for euer: So litle help, comfort or succor is there either in me, or in any other creature. Only this is my comfort, O heauenly Father, ỹ thou didst not spare thy only dearly beloued Sonne, but didst giue him vp vnto ỹ most bitter and most vile & slanderous death of the Crosse for me, that he might so pay the ransome for my sinnes, satisfie thy iudgment, stil & pacify thy wrath, reconcile me again vnto thee, & purchase mee thy grace & fauour, & euerlasting life. Wherefore through the merit of his most bitter death & passion, & through his innocent bloodshedding, I beseech thee, O heauẽly Father, that thou wilt vouchsafe to be gracious & mercifull vnto me, to forgiue & pardon me al my sinnes, to lighten my heart with thy holy spirit, to renew, confirme, & strengthen me with a right and a perfect faith, and to inflame me in loue toward thee & my neighbor, that I may hẽceforth with a willing & glad heart walke, as it becommeth me, in thy most godly Cõmandements, & so glorifie & praise thee euerlastingly. And also that I may

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with a free conſcience, & quiet heart in all maner of tentations, afflictions, or neceſſities, and euen in the very pangs of death, cry boldly & merily vnto thee, and ſay, I beleeue in God the Father Almightie, maker of heauen and earth, and in Ieſus Chriſt, &c. But, O Lord God heauenly Father, to comfort my ſelfe in affliction and temptation with theſe Articles of the Chriſtian faith, it is not in my power, for faith is thy gift: and forasmuch as thou wilt be prayed vnto, and called vpon for it, I come vnto thee, to pray and beſeech thee, both for that and for all other my neceſſities, euen as thy dearely beloued Sonne our Sauiour Ieſus Chriſt himſelfe hath taught vs. And from the very bottome of my heart I cry and ſay, Our Father which art in heauen, halowed bethy Name, &c.

¶ Prayers to be ſaid in the Morning.

O Mercifull Lord God heauenly Father, I render moſt high lauds praiſe and thankes vnto thee, that thou haſt both preſerued me this night, and all the time and dayes of my life hitherto vnder thy protection, and haſt ſuffered me to liue vntill this preſent houre. And I beſeech thee heartily, that thou wilt vouchſafe to receiue me this day, and the reſidue of my whole life from henceforth into thy tuition, ruling and gouerning mee with thy holy Spirit, that all maner of darkeneſſe, of miſbeliefe, infidelitie, & of carnall luſts and affections, may bee vtterly chaſed and driuen out of my heart, and that I may bee iuſtified and ſaued both body and ſoule through a right & perfect faith, and ſo walke in the light of thy moſt godly trueth, to thy glory and praiſe, and to the profite and furtherance of my neighbour, through Ieſus Chriſt our Lord and Sauiour. Amen.

ALl poſſible thankes that we are able, we render vnto thee, O Lord Ieſus Chriſt, for that thou haſt willed this night paſt to be proſperous vnto vs: and we beſeech thee likewiſe to proſper all this ſame day vnto vs,

for thy glory, & for the health of our soule, and that thou which art the true light, not knowing any going down and which art the Sunne eternal, giuing life, food, and gladnesse vnto all things, vouchsafe to shine into our minds, that we may not any where stumble to fall into any sinne, but may through thy good guiding and conducting come to the life euerlasting. Amen.

O Lord Iesus Christ, which art the true Sun of the world, euermore arising, and neuer going downe, which by thy most wholesome appearing & sight, doest bring foorth, preserue, nourish, and refresh al things, as wel that are in heauen, as also that are on earth, we beseech thee mercifully and fauourably to shine into our hearts, that the night and darknesse of sinnes, and the mists of errors on euery side driuen away, thou brightly shining within our hearts, wee may all our life space go without stumbling or offence, and may decently and seemely walke as in the day time, being pure and cleane from the workes of darknes, and abounding in all good workes which God hath prepared for vs to walke in, which with the Father and the holy Ghost, liuest and reignest for euer and euer. Amen.

O God and Lord Iesus Christ, thou knowest, yea, and hast also taught vs how great the infirmitie and weakenes of man is, and how certaine a thing it is that it can do nothing without thy godly helpe. If man trust in himselfe, it cannot be auoided, but that hee must run headlong, and fall into a thousand vndoings and mischiefes. O our Father, haue thou pitie and compassion vpon the weakenes of vs thy children, be thou prest and ready to helpe vs, alwayes shewing thy mercy vpon vs, and prospering whatsoeuer we godly go about: so that thou giuing vs light, we may see what things are truely good in deed: thou encouraging vs, we may haue an earnest desire to the same: and thou being our guide, we

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may come where to obtaine thē: for we hauing nothing but mistrust in our selues, do yeeld & commit our selues ful and whole vnto thee alone, which worketh al things in all creatures, to thy honour and glorie. So be it.

¶ A prayer to be sayd at night going to bed.

O Mercifull Lord God heauenly Father, whether we sleepe or wake, liue or die, wee are alwayes thine. wherfore I beseech thee heartily, that thou wilt vouchsafe to take care and charge of mee, and not to suffer mee to perish in the workes of darkenesse, but to kindle the light of thy countenance in my heart, that thy godly knowledge may dayly increase in mee, through a right and pure faith, and that I may alwayes bee found to walke and liue after thy will and pleasure, through Iesus Christ our Lord and Sauiour. Amen.

¶ A prayer containing the duety of euery true Christian.

O Most mighty God, mercifull and louing Father, I wretched sinner come vnto thee in the name of thy dearely beloued Sonne Iesus Christ my only Sauiour and Redeemer: and most humbly beseech thee for his sake to be mercifull vnto mee, and to cast all my sinnes out of thy sight and remembrance, through the merits of his bloody death and passion.

Powre vpon me, O Lord, the holy spirit of wisedome and grace: Gouerne & leade me by thy holy word, that it may be a lanterne vnto my feet, & a light vnto my steps. Shew thy mercie vpon me, and so lighten thy naturall blindnesse and darknesse of my heart through thy grace, that I may dayly be renewed by the same spirit & grace: By the which, O Lord, purge the grossenesse of my hearing & vnderstāding, that I may profitably reade, heare, and vnderstand thy word & heauenly will, beleeue, and practise the same in my life and conuersation, and euermore hold fast that blessed hope of euerlasting life.

Mortifie & killall vice in me, that my life may expresse my faith in thee: mercifully heare the humble suit of thy seruant, & grant mee thy peace all my dayes: graciously pardon mine infirmities, & defend mee in all dangers of body, goods and name: but most chiefly my soule against all assaults, temptations, accusation, subtill baits and sleights of that olde enemie of mankinde Sathan that roaring lyon, euer seeking whom he may deuoure.

And here, O Lord, I prostrate, with most humble mind craue of thy diuine Maiestie to be mercifull vnto the vniuersall Church of thy Sonne Christ: And especially according to my bounden duety beseech thee for his sake, to blesse, saue, and defend the principall member thereof, thy seruant our most deare & Souereigne Lord King James, encrease in his Royall heart true faith, godly zeale, and loue of the same: and grant him victorie ouer all his enemies, a long, prosperous, and honorable life vpon earth, a blessed end, and life euerlasting.

Moreouer, O Lord, grant vnto his Maiesties most honorable Counsellors, and euery other member of this thy Church of England, that they and we in our seueral callings may truely and godly serue thee: Plant in our hearts true feare, and honour of thy Name, obedience to our Prince, and loue to our neighbours: encrease in vs true faith, and Religion: Replenish our minds with all goodnesse, and of thy great mercie keepe vs in the same till the end of our liues; Giue vnto vs a godly zeale in prayer, true humilitie in prosperity, perfect patience in aduersitie, and continuall ioy in the holy Ghost.

And lastly I commend vnto thy Fatherly protection all that thou hast giuen mee, as wife, children and seruants: Ayde me, O Lord, that I may gouerne, nourish and bring them vp in thy feare and seruice. And for as much as in this worlde I must alwayes bee at warre and strife, not with one sort of enemies, but with an

infinite

infinite number, not only with flesh and blood, but with the deuill which is the prince of darkenesse, and with wicked men executors of his most damnable will: grant me therefore thy grace, that being armed with thy defence, I may stand in this battell with an inuincible constancie against all corruption, which I am compassed with on euery side, vntill such time as I hauing ended the combat, which during this life I must sustaine, in the end I may attaine to thy heauenly rest, which is prepared for me and all thine elect, through Christ our Lord and onely Sauiour.

¶ Certaine godly prayers for sundry dayes.

Munday.

ALmighty God, the Father of mercie, and God of all comfort, which onely forgiuest sinne: forgiue vnto vs our sinnes, good Lord, forgiue vnto vs our sinnes, that by the multitude of thy mercies they may be couered, and not imputed vnto vs, and by the operation of the holy Ghost wee may haue power and strength hereafter to resist sinne, by our Sauiour and Lord Iesus Christ. Amen.

Tuesday.

O Lord God, which despisest not a contrite heart, and forgettest the sinnes and wickednesse of a sinner, in what houre soeuer he doth mourne and lament his olde maner of liuing: grant vnto vs, O Lord, true contrition of heart, that we may vehemently despise our sinfull life past, and wholly be conuerted vnto thee, by our Sauiour and Lord Iesus Christ. Amen.

Wednesday.

O Merciful Father, by whose power and strength we may ouercome our enemies both bodily & ghostly: grant vnto vs, O Lord, that according to our promise made in our baptisme, we may ouercome the chiefe enemies

mies of our soule, that is, the desires of the world, the pleasures of the flesh, and the suggestions of the wicked spirit: and so after, lead our liues in holines and righteousnes, that we may serue him in spirit and trueth, and that by our Sauiour and Lord Iesus Christ. Amen.

Thursday.

O Almighty & euerlasting God, which not only giuest euery good and perfect gift, but also increasest those gifts that thou hast giuē: we most humbly beseech thee, mercifull God, to increase in vs the gift of faith, that we may truly beleeue in thee, & in ỹ promise made vnto vs: and that neither by our negligence, nor infirmity of the flesh, nor by grieuousnes of temptatiō, neither by ỹ subtil crafts & assaults of the deuil, we be driuen frō faith in the blood of our Sauiour and Lord Iesu Christ. Amen.

Friday.

GRant vnto vs, O mercifull God, wee most heartily beseech thee, knowledge and true vnderstanding of thy word, that all ignorance expelled, we may know what thy will and pleasure is in all things, and how to do our duties, and truly to walke in our vocation, and that also wee may expresse in our liuing, those things that we doe know, that we be not onely knowers of thy word, good Lord, but also be workers of the same, by our Sauiour and Lord Iesus Christ. Amen.

Saturday.

O Almighty God, which hast prepared euerlasting life to all those that be thy faithfull seruants: grant vnto vs Lord, sure hope of the life euerlasting, that we being in this miserable world, may haue some taste and feeling of it in our hearts, & that not by our deseruing, but by the merits and deseruing of our Sauiour and Lord Iesus Christ. Amen.

O Mercifull God, our only aide, succour, and strength at all times: grant vnto vs, O Lord, that in the

time

time of prosperitie we be not proud, & so forget thee, but that with our whole heart and strength we may cleaue vnto thee, & in the time of aduersity that we fal not into infidelitie, & desperation, but that alwayes with a constant faith we may call for helpe vnto thee. Grant this, O Lord, for our Aduocates sake, and Sauiour Iesus Christ. Amen.

Sunday.

O Almightie and mercifull Lord, which giuest vnto thy elect people the holy Ghost, as a sure pledge of thy heauenly kingdome: Grant vnto vs, O Lord, thy holy Spirit, that hee may beare witnesse with our spirit, that we be thy children, and heires of thy kingdome, and that by the operation of this Spirit, wee may kill all carnall lustes, vnlawfull pleasures, concupiscences, euill affections, contrary vnto thy will, by our Sauiour and Lord Iesu Christ. Amen.

¶ A prayer for trust in God.

THe beginning of the fall of man was trust in himselfe. The beginning of the restoring of man was distrust in himselfe, and trust in God. O most gracious and most wise guide, our Sauiour Christ, which doest lead them the right way to immortal blessednes, which truly & vnfainedly trusting in thee, commit themselues to thee: grant vs, that like as we be blinde and feeble in deed, so we may take and repute our selues, that we presume not of our selues to see to our selues, but so farre to see, that alway we may haue thee before our eyes, to follow thee being our guide, to be ready at thy call most obediently, and to commit our selues wholly vnto thee, that thou which only knowest the way, mayest leade vs the same way vnto our heauenly desires: to thee with the Father and the holy Ghost, be glory for euer. Amen.

¶ A prayer against worldly carefulnesse.

O Most deare and tender Father, our defender and nourisher, endue vs with thy grace, that wee may cast

cast off the great blindnesse of our mindes, and carefulnesse of worldly things, and may put our whole studie and care in keeping of thy holy Law, and that we may labour and trauel for our necessities in this life, like the birds of the aire, and the lilies of the field, without care. For thou hast promised to bee carefull for vs, and hast commanded that vpon thee wee should cast all our care: which liuest and reignest world without end. Amen.

¶ A prayer against temptation.

O Lord Iesus Christ, the only stay and defence of our mortall state, our onely hope, our onely saluation, our glory, & our triumph, who in the flesh (which thou haddest for our onely cause taken vpon thee) diddest suffer thy selfe to be tempted of Sathan, & who onely and alone of al men, diddest vtterly ouercome and banquish sinne, death, the world, the deuil, and all the kingdome of hell: and whatsoeuer thou hast so ouercommed, for our behooke it is that thou hast ouercommed it, neither hath it bene thy wil to haue any of thy seruants to keep battel, or fight with any the aforesaid euils, but of purpose to reward vs with a crown of the more glory for it: and to the intēt that thou mightest likewise ouerthrow Sathan in thy members, as thou hadst before done in thine owne person: giue thou (we beseech thee) vnto vs thy souldiers (O lion most victorious of the tribe of Iuda) strength against the roaring lion, which cōtinually wandreth to & fro, seeking whō he may deuoure. Thou being that same serpent, the true giuer of health & life, that was nailed on hie vpon a tree, giue vnto vs thy silly ones wilnesse against the deceitfull awaiting of the most subtill serpent. Thou being a Lambe as white as snow, the banquisher of Satās tyrannie, giue vnto vs thy little sheepe the strength and vertue of thy Spirit, that being in our owne selues weeke and feeble, and in thee strong and valiant, we may withstand & ouercome

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all assaults of the deuill, so that our ghostly enemy may not glory on vs, but being conquered through thee, wee may giue thankes to thy mercie, which neuer leauest them destitute that put their trust in thee, who liuest and reignest God for euer, without end. Amen.

¶ A prayer for the obtaining of Wisdome.

O God of our fathers, and Lord of mercie, thou that hast made all things with thy word, and ordeined man through thy Wisedome, that he should haue dominion ouer the creatures which thou hast made, that he should order the world according to equity & righteousnes, and execute iudgement with a true heart: giue me wisdome, which is euer about thy seat, and put me not out from among thy children: for I thy seruant and son of thine handmayd, am a feeble person, of a short time, and too yong to the vnderstanding of thy Iudgement and laws: yea though a man be neuer so perfect among the children of men, yet if thy Wisdome be not with him, he shalbe nothing worth: Oh send thy Wisdome out of thy holy heauens, and from the throne of thy Maiestie, that she may be with mee, and labour with mee, that I may know what is acceptable in thy sight, for she knoweth and vnderstandeth all things, and she shall conduct me right soberly in thy workes, and preserue mee in her power, so shall my workes be acceptable. Amen. Sap. 9.

¶ A prayer necessary for all persons.

O Mercifull God, I a wretched sinner reknowledge my selfe bound to keepe thy holy Cõmandements, but yet vnable to performe them, and to be accepted for iust, without the righteousnes of Iesus Christ thy onely Sonne, who hath perfectly fulfilled thy law, to iustifie all men that beleeue & trust in him. Therefore graunt me grace, I beseech thee, to be occupied in doing of good workes, which thou commandest in holy Scripture, all the daies of my life, to thy glory, and yet to trust only in

thy

thy mercy, and in Christs merits to be purged from my sinnes, and not in my good workes, be they neuer so many. Giue me grace to loue thy Word feruently, to search the Scriptures diligently, to read them humbly, to vnderstand them truely, to liue after them effectually. Order my life so, O Lord, that it may be alway acceptable vnto thee. Giue mee grace, not to reioyce in any thing that displeaseth thee, but euermore to delight in those things that please thee, be they neuer so contrary to my desires. Teach me so to pray, that my petitions may be graciously heard of thee. Keepe mee vpright among diuersities of opinions & iudgements in the world, that I neuer swarue from thy trueth taught in holy Scripture. In prosperitie, O Lord, saue me, that I ware not proud. In aduersitie helpe me, that I neither despaire, nor blaspheme thy holy Name, but taking it patiently, to giue thee thankes, and trust to be deliuered after thy pleasure. When I happen to fall into sinne through frailtie, I beseech thee to worke true repentance in my heart, that I may be sory without desperation, trust in thy mercy without presumption, that I may amend my life, and become truely religious without hypocrisie, lowly in heart without fayning, faithfull and trusty without deceit, merie without lightnesse, sad without mistrust, sober without slothfulnes, content with mine owne without couetousnesse, to tell my neighbour his faults charitably without dissimulation, to instruct my houshold in thy Lawes truly, to obey our King and all gouernours vnder him vnfeinedly, to receiue all Lawes and common ordinances (which disagree not from thy holy Word) obediently, to pay euery man that which I owe vnto him truely, to backbite no man, nor slander my neighbour secretly; and to abhorre all vice, louing all goodnesse earnestly. O Lord grant mee this to doe, for the glory of thy holy Name. Amen.

¶ A prayer

¶ A prayer for patience in trouble.

HOw hast thou (O Lord) humbled and plucked me downe? I dare now vnneathes make my prayers vnto thee, for thou art angry with me, but not without my deseruing. Certainely I haue sinned, Lord, I confesse it, I will not deny it: but oh my God, pardon my trespasses, release my debts, render now thy grace again vnto me, stop my wounds, for I am all to plagued and beaten: yet Lord, this notwithstanding I abide patiently, and giue mine attendance on thee, continually waiting for relefe at thy hand, & that not without skil, for I haue receiued a token of thy fauour and grace towards mee, I meane, thy word of promise concerning Christ, who for mee was offered on the Crosse for a ransome, a sacrifice & price for my sins: wherefore according to that thy promise, defend me Lord by thy right hand, and giue a gracious eare to my requests, for all mans staues are but vaine. Beate downe therefore mine enemies thine owne selfe with thy power, which art mine only aider and protector, O Lord God almighty. Amen.

¶ A prayer to be said at the houre of death.

O Lord Iesu, which art the onely health of all men liuing, and the euerlasting life of them which die in faith: I wretched sinner giue & submit my selfe wholly vnto thy most blessed will. And being sure that ỹ thing cannot perish which is committed vnto thy mercy, willingly now I leaue this fraile and wicked flesh, in hope of the Resurrection, which in better wise shall restore it to me againe. I beseech thee most mercifull Lord Iesus Christ, that ỹ wilt by thy grace make strong my soule against all temptation, & that thou wilt couer & defend me with the buckler of thy mercy against all ỹ assaults of the deuil. I see & knowledge that there is in my selfe no helpe of saluation, but al my confidence, hope & trust is in thy most mercifull goodnesse. I haue no merits

nor

noꝛ good woꝛkes, which I may alledge beforе thee. Of sinnes and euill woꝛkes (alas) I see a great heape, but thꝛough thy mercy I trust to be in the number of them to whom thou wilt not impute their sinnes, but take and accept me foꝛ righteous & iust, and to be the inheꝛitoꝛ of euerlasting life. Thou mercifull Loꝛd wast boꝛne foꝛ my sake, thou didst suffer both hunger and thirst foꝛ my sake, thou didst pꝛeach & teach, thou didst pꝛay & fast foꝛ my sake, thou didst all good woꝛks and deedes foꝛ my sake, thou sufferedst many grieuous paines & toꝛments foꝛ my sake. And finally, thou gauest thy most pꝛecious body to die, and thy blood to be shed on the Crosse foꝛ my sake. Now most merciful Sauiour, let all these things pꝛofit me, which thou freely hast giuen me, that hast giuen thy selfe foꝛ me. Let thy blood cleanse and wash away the spots and foulenesse of my sinnes. Let thy righteousnes hide and vncouer mine vnrighteousnes. Let the merits of thy passion and blood bee the satisfaction foꝛ my sinnes. Giue me, Loꝛd, thy grace, that my faith and saluatiō in thy blood wauer not in me, but be euer firme and constant, that the hope of thy mercy and life euerlasting neuer decay in mee, that charitie ware not cold in me. Finally, that the weaknes of my flesh be not ouercome with the feare of death. Grant mee mercifull Sauiour, that when death hath shut vp the eyes of my body, yet that the eyes of my soule may still beholde and looke vpon thee: that when death hath taken away the vse of my tongue and speech, yet that my heart may cry and say vnto thee, In manus tuas Domine, commendo spiritum meum, (that is to say) O Loꝛd, into thy hands I giue and commit my soule: Domine Iesu accipe spiritum meum, Loꝛd Iesu receiue my soule vnto thee.

Amen.